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# THE SPIRIT OF MISSIONS

Vol. CIII

November, 1938

No. 10

The Rev. G. Warfield Hobbs, D.D., Editor  
William E. Leidt, Associate Editor

## THE COVER

The Mariner with his Sextant sighting new pathways is the central figure of an Every Member Canvass Poster just issued by National Council and available to all parishes and missions for use in connection with this autumn's Canvass.

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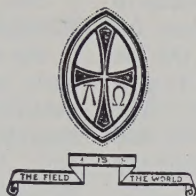


**T**HE BISHOP OF TENNESSEE, the Rt. Rev. James M. Maxon, in whose see city, Memphis, the Bishops of the Church will gather, November 2 and 3, for their annual meeting. The story begins on the next page

# The Spirit of Missions

VOL. CIII, No. 10

NOVEMBER, 1938



## Bishops to Meet in Memphis

THREE MEMORABLE streams of utmost significance in the life of the Church are converging upon Memphis, Tennessee, in connection with the annual meeting of the House of Bishops to be held in that city November 2 and 3. The House of Bishops, itself, is the greatest of these. Another is a called meeting of the Forward Movement Commission over which the Presiding Bishop will preside, while a third, unique thus far in the life of the Church will be a meeting of the Provincial Presidents under the presidency of Bishop Tucker. In its own right, the annual meeting of the House of Bishops has grown in significance each year since there was formal legislation to insure this meeting. The addition of two other units, one already well established and sponsor for notable revival throughout the Church, and the other just coming to life to give richer meaning to the provincial organization, adds immeasurably to the importance of the occasion.

Many changes have taken place in the House of Bishops in the year since the Cincinnati meeting. Missionary interest will center in the probable election of a successor to the Rt. Rev. Hiram R. Hulse, late Bishop of Cuba, and to the resignation of the Rt. Rev. Robert H. Mize, Bishop of Salina. In the latter instance a declaration of policy by the House at Cincinnati whereby it is held that such election should occur at the time of the meeting of General Convention thus permitting consideration of questions of consolidation may delay action. The Missionary District of Salina was separated

from Kansas and there have been committee pronouncements favoring reunion.

The House will consider an unusual number of resignations: William L. Gravatt (West Virginia), Ernest V. Shaylor (Nebraska), George W. Davenport (Easton), David L. Ferris (Rochester), Irving P. Johnson (Colorado), Robert H. Mize (Salina), Theodore Du B. Bratton (Mississippi), Warren L. Rogers (Ohio), and John W. Nichols (Suffragan of Shanghai).

New members of the House consecrated since its last meeting are likewise numerous: William P. Roberts (Shanghai), Robert F. Wilner (Suffragan, Philippine Islands), R. A. Heron (Suffragan, Massachusetts), William A. Brown (Southern Virginia), Charles C. J. Carpenter (Alabama), E. P. Dandridge (Coadjutor, Tennessee), Henry Phillips (Southwestern Virginia), Karl M. Block (Coadjutor, California), Malcolm E. Peabody (Coadjutor, Central New York), Beverley D. Tucker (Coadjutor, Ohio), R. Bland Mitchell (Arkansas), who will be the baby member. With the resignation of Bishop Rogers of Ohio a possibility, it is entirely probable that Bishop Tucker may become immediately Bishop of that jurisdiction. In the cases of West Virginia, Rochester, Colorado, and Mississippi, coadjutors, Bishops Strider, Reinheimer, Ingley, and Green, respectively, immediately fill the episcopates made vacant at Memphis.

The Forward Movement Commission, meeting under the presidency of the Presiding Bishop becomes this year more



closely allied to the general administrative organization of the Church. Thus the whole administrative leadership is united behind the program of the Commission to "prepare and carry out definite plans for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work." The Commission will meet October 31 and November 1 immediately preceding the meeting of the House of Bishops.

Questions of statesmanship are involved in further development of the eight provincial synods. The Presiding Bishop has evidenced a belief that the possibilities of such development should be explored, and himself has called the meeting of the presidents of the provinces. The members of this group will be I. the Rt. Rev. Benjamin Brewster, II. the Rt. Rev. Cameron J. Davis, III. the Rt. Rev. F. W. Sterrett, IV. the Rt. Rev. Thomas C. Darst, V. the Rt. Rev. Campbell Gray, VI. the Rt. Rev. Stephen

E. Keeler, VII. the Rt. Rev. Robert N. Spencer, VIII. the Rt. Rev. Arthur W. Moulton.

Two vacancies causing the widest grief throughout the Church are to be added to the above list. These are in the Bishopric of Delaware, vacant through the death of the Rt. Rev. Philip Cook, sometime President of the National Council; and Upper South Carolina, vacant through the death of the Rt. Rev. K. G. Finlay.

Under the direction of the Rt. Rev. James M. Maxon, Bishop of Tennessee, and with the coöperation of his newly consecrated coadjutor, Bishop Dandridge, a cordial welcome awaits the House in Memphis. A group of local laymen and laywomen as well as clergy of the Diocese of Tennessee have coöperated in making arrangements that seem to insure every convenience for an effective gathering, all conducted in an atmosphere of justly famous hospitality.

• • •

### *The Missionary Reporter Writes:*

**B**ISHOP THOMAS of Southern Brazil again has completed his summer visitation of the twenty-nine Japanese missions in the western part of the State of Sao Paulo. Accompanied by the Rev. J. Y. Ito, Japanese presbyter in charge of these missions, Bishop Thomas spent three weeks with the Japanese Churchmen, traveling 753 miles by train, automobile, and on horseback. Nearly all the missions presented classes for confirmation, the largest, numbering twenty-seven candidates, was at Nippolandia. Here, too, Bishop Thomas dedicated a new building for St. Matthew's School. It is a two-room structure, well built of brick, and provides facilities for the ninety children enrolled. The Rev. L. T. Shimanuki is the resident missionary. Ten missions were visited for the first time; the number confirmed during the visitation was seventy-one and the number baptized sixty-five. Bishop Thomas says. "This trip gave me great joy for everywhere I could see signs of rich spiritual growth, not fantastic at all but slow, persistent, and permanent."

## 1000 SIOUX HOLD ANNUAL CONVOCATION — *New England visitor records impressions of an unforgettable gathering of Christian men and women*

By THE REV. RUSH W. D. SMITH

*Rector, St. Paul's Church, Gardner, Massachusetts*

WE HAD ARRIVED at the Cheyenne River Mission early in July with the idea in mind of helping where we could for a month or so and of getting such an insight into the Indian work in South Dakota as so limited a time would allow. Even before coming, however, we had been looking forward to attending the Convocation of the Niobrara Deanery, scheduled to meet early in August at Pine Ridge. It was rather natural then that the interest in the Convocation shown by the Indians at the various chapels which we visited served to add to our interest, and when we were finally on our way this interest, which may have been tinged somewhat by a bit of curiosity, became real and genuine enthusiasm.

Everyone was expected to arrive in time for the opening Sunset Service on August sixth. For the last fifty miles of our trip, we continually passed Indians as they, like we, were endeavoring to reach their destination in time to pitch their tents at Pine Ridge before dark. Their conveyances were of all types: cars, ancient and modern, with and without trailers; trucks; wagons, both open and covered. I recall with especial delight one covered wagon with its snow white top and its bescrubbed and freshly dressed occupants looking out at us as we went by. Whatever the vehicle, it was loaded to capacity with men, women, and children, and all necessary equipment—tents and tent stakes, bedding, food supplies, and firewood. Convocation would provide dinner each day without cost, but breakfast and supper had to be prepared by the people themselves.

And so, in spite of the hot sun beating down upon our car in all its mid-after-

noon intensity; in spite of the almost scorching hot wind blowing across the prairie, so hot that it was more comfortable to drive with the car windows closed than with them open; in spite of the clouds of dust from the roads, dry from several rainless weeks, our enthusiasm increased as the miles ahead decreased, our spirits rose as we joined in this great procession and became one with it, absorbing, as it were, the joyful spirit that seemed to pervade the atmosphere surrounding this small portion of the Church of God as it pressed forward to its journey's end on that Saturday afternoon.

As we had made no previous inquiries, we had rather expected the Convocation to be held at one of the chapels on the prairie, but when we arrived at Pine Ridge we found that it was to be at the Agency itself on the grounds of Holy Cross Church. Incidentally, this solved many problems such as that of water for so large a gathering. It also was much easier to connect up with the Agency electric supply for lights than to set up a Delco generating system. Many of the clergy had arrived ahead of us and had pitched their tents. We set about trying to get those which were provided for us located and pitched. When we had completed this task we realized that to the south and east of the chapel were large fields where the Indians were at work putting up their tents in designated locations according to their reservations and chapels. This tent city, when completed, numbered more than 160 tents, housing eight hundred to a thousand persons, and covered a dozen or more acres. As it neared supper time smoke began to rise from among the growing number of tents; the Indians were busying themselves with preparing the evening meal over fires and grates.

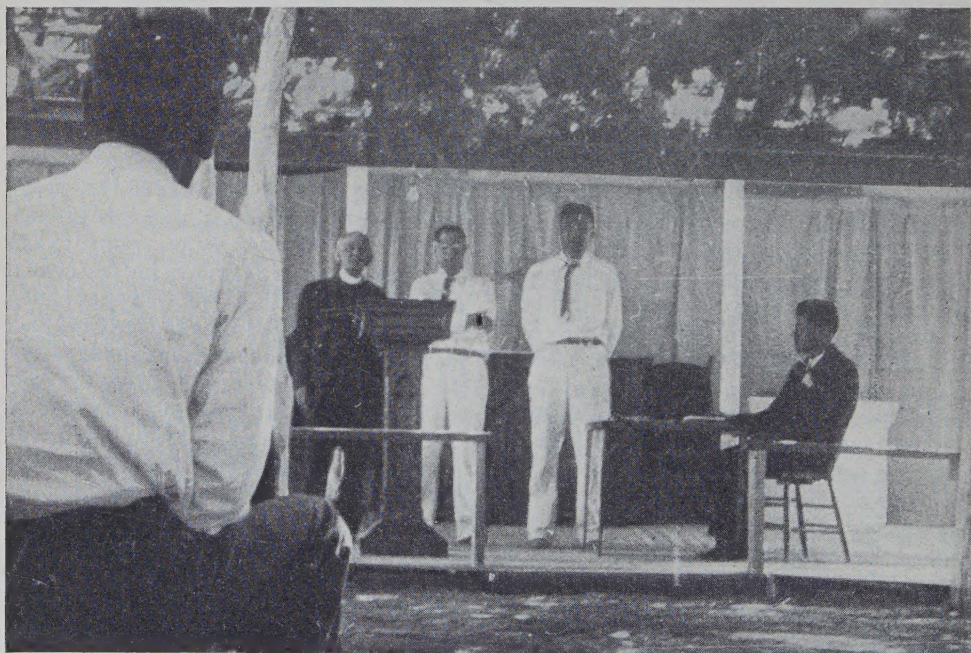
The Booth where the services and larger meetings were to be held, next at-



tracted our attention and interested us exceedingly. Located in the rear of the church, but apart from it, it faced east and was provided with a protected sanctuary by utilizing a piazza on the house of the assistant priest. It was constructed along the lines of "the shade" which one sees often to the side of the log house of the Indian, only larger. Forked posts, with the bark removed and trimmed smooth, provided the uprights, and across their tops from fork to fork, crossbars, also neatly trimmed, were laid. Over it all, to give it a covering, pine branches were arranged in a thick mat, affording both protection from sun and rain, and a pleasant odor of pine at all times. Bridge plank-ing, covered with brown wrapping paper, provided seats. But there were no backs to the seats to make them comfortable, and no kneelers. When you knelt down you knelt on the ground and in the dust. The capacity of the Booth was estimated at 650 persons. For their own separate meetings, the women and the young people had two special "big tops," bought

by the missionary district, but which they themselves are paying for. These were placed near by. We were impressed, even before things got under way, with the large scale upon which Convocation was planned and worked.

And then, just as the sun was disappearing behind the western horizon in all the splendor of a prairie sunset, the chapel bell and the Indian "crier" announced Sunset Prayers. The Indians who had finished their preparations for the night gathered about Bishop Roberts in a circle and as he, assisted by both Indian and white clergy, conducted the brief service, they sang and joined in with a genuine and wholehearted responsiveness. Following the service, the Rev. Nevill Joyner, who, with the Oglalas of Pine Ridge, was host to the Convocation, spoke briefly by way of welcome. Last year when he invited the Convocation to come to Pine Ridge he had promised buffalo meat for Sunday dinner and so, much to the enjoyment of the Indians who have a keen sense of humor and enjoy a good



**NIORRARA CONVOCATION** is welcomed to Pine Ridge by W. O. Roberts, Agency Superintendent (center standing). The Rev. Nevill Joyner, superintending presbyter is at left. The Rev. Vine Deloria (right) interpreted and the Rev. C. C. Rouillard (seated right) presided





**WOMEN'S MEETINGS** were held each day in this tent erected beside Holy Cross Church (left). Except for a few joint meetings the men and women gathered separately; the men using an especially erected Booth for their sessions

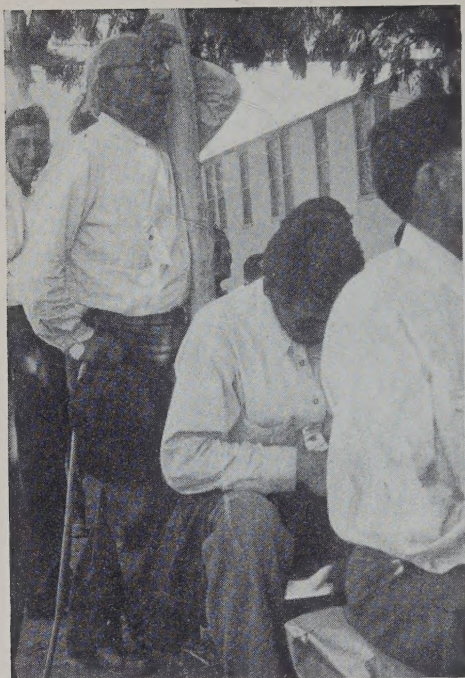
joke, he now told how he had hunted for the buffalo on a fast pony and had shot it with a bow and arrow, which was all quite in accordance with the old and approved Indian method. And they did have the buffalo meat for Sunday dinner!

On Sunday the convocation actually got under way, but it would be scarcely to the point to give a detailed account of it here. Instead I shall try to convey something of my impressions of this great Indian Convocation.

Each day's proceedings began with a celebration of the Holy Communion at six o'clock, and each day the service was well attended. On Sunday morning the service was in the Dakota language with more than three hundred present; on Monday, being the Corporate Communion of the Y.P.F., it was in English, with nearly 250 present; and on Tuesday, being the Convocation Memorial Service, it was again in Dakota with more than 250 present; and that after a night of wind and rain which had kept the Indians up into the early hours of the morning driving tent stakes. Each morning, as I joined with these Indian men and women and young people in their service, I could not help but notice their great reverence

and devotion, a reverence and devotion that equalled, if it did not surpass, that of many white congregations. Without any hesitancy these people would kneel on the ground. It seemed that they displayed, even in all their bodily acts, very naturally and quite fittingly, a real respect and love for our Lord; a love and respect that any Churchman might well cultivate. I went away each day feeling that these services meant very much to these people, young and old alike. What further impressed me was the manner in which several generations met at the communion rail, the men on their side and the women on theirs; for, among the Sioux, the men and women have their respective sides in church and do not sit together. There was the old woman in her black dress and gay shawl, with her leggings and beaded moccasins; beside her was a young girl, a student at St. Mary's School in Springfield, dressed as modernly as any young boarding school girl would dress—East or West; and beside her a middle-aged woman wearing a simple cotton dress and no shawl, stockings instead of leggings, and shoes instead of moccasins. On the men's side, equal contrasts: the old men in their moccasins and with long hair,





EDGAR FIRE THUNDER (standing against post) a true orator delivered one of the appreciations of Dr. Joyner's service to the Oglalas

some hanging straight and some in braids; a large number of men of all ages in overalls; and the young men no different in their appearance from any group of young men of good taste anywhere who have access to a clothing store.

The opening service of the Convocation was at ten-thirty Sunday morning. The men and women from their various districts, a district generally being a reservation, gathered in the field under their respective banners and marched in procession to the Booth. The catechists and catechist's helpers, the clergy, both Indian and white, and the Bishop followed from the chapel, all singing *Onward, Christian Soldiers*, which had been translated especially for this occasion and was being sung in Dakota for the first time. The Booth was packed to capacity, and people were outside. There were easily more than eight hundred people present. It was exceedingly colorful; it was impressive; it was inspiring because of the manner in

which the Indians joined in that service with heart and soul and voice.

These Indians seemed to me to be more natural, more simple, more commonplace about their religion than white men. Religion is real with them, rather than artificial; deep, rather than superficial. To explain: If they have good clothes they wear them, but if not they wash up what they have and come to church even though it may be in a faded dress or ragged overalls; when a dog ran through the Booth and even into the chancel during the service, no one was disturbed and no one thought it a desecration; when a field mouse ran out from behind the altar during a celebration of the Holy Communion at one of the chapels, there was no panic and no one even smiled; when a mother nursed her baby during the service, no one was shocked; the children come to church with their parents and if they are restless no one is particularly annoyed; these are all things of life, and religion and life go hand in hand with these people. We realize that among us such things have small place and are perhaps unconventional, but it may be that convention, after all, is depriving us of something in our religion that these people have and we should have.

The business sessions began on Sunday afternoon with the Bishop's address, followed by the organization and roll call of the men in the Booth, the women in their tent, and the young people in theirs. And business was serious, with very constructive legislation. In all this there was constant need of an interpreter: if it were an old person, his speech had to be put into English; if it were a young person, his speech had to be put into Dakota. The old folks have not acquired a fluent knowledge of English, and the younger generation is not acquiring a fluent knowledge of the Indian language. Much of the real meaning, however, is lost through the interpreter, especially from Dakota into English. The chairman of the Convocation, an Indian priest, was quite adept at both languages and an excellent presiding officer.

The joint session on Monday morning,



without any planning and in a very impromptu manner, was given over to honoring Dr. Joyner with both verbal tributes and gifts for his thirty years' work among the Oglalas of Pine Ridge Reservation. Here was shown the respect, love, affection, and gratitude of these people for a man whose life has been lived among them in the service of the Master. The translation of *Onward, Christian Soldiers* (previously mentioned) was also a tribute to Dr. Joyner on his anniversary and was dedicated to him.

The young people made their offering at a special service Sunday evening, but the real business of Monday for both the men and the women was the presentation of their offerings in their respective meeting places. Here, again, it was a very impressive ceremony. And if one thinks these people do not give and are not trying to support their Church, he needs but talk with those who work among them. Thus, among the men, as each chapel was called by name, a representative stepped forward with the offering, and the amount of it was announced in both English and Dakota and was recorded. Among the women the same method prevailed, but Bishop Roberts was present here to smile at each chapel representative as she came forward, to shake her hand, and to congratulate her for her chapel. In both places there was an awed hush and we seemed to sense a deeper feeling, a current flowing underneath those offerings of money, that told of love, privation, and sacrifice for God and His Son.

After the routine business of the last day, when all were gathered in the Booth for the closing service and the grand total was announced, these people, all poor, had given \$3,584.47, a marked increase over last year. No ordinary alms basin is used for the presentation of this offering; it is a special basin reserved for use only on this occasion. So they sang the Doxology in a spirit of real thanksgiving and received the Bishop's blessing.

Convocation was over! Tents were taken down; trucks were loaded; cars began to leave; the horses reappeared from their pasture at the other end of town and the wagons started on their homeward way. In the light of the full moon the Oglalas worked late taking down the Booth. As I watched, something within me said, "This has been a gathering of Christian men and women and young people that no one who was here will ever totally forget." The program had been well planned; there had been no idle moments that allowed interest to wane; and something had been provided for everyone, from the oldest with his meetings in the Booth to the youngest with his classes in the chapel.

Repeatedly, throughout these several days, I said to myself, "And some people say they do not believe in missions!" Here, at least, was one answer to "Why Missions?," and here indeed was a tribute to the labors of the Bishops, priests, and other Church workers, both white and Indian, who have served the Sioux from the days of Bishop Hare to the present.



**HOMEWARD BOUND,** Convocation over, tents came down, trucks and wagons were loaded and the homeward way begun. This family is taking home some of the branches used on the Booth



## NOW IS STRATEGIC TIME TO ADVANCE—*Bishop of Wyoming finds need and opportunity for Church's ministry greater today than ever before*

By THE RT. REV. W. H. ZIEGLER, D.D.

*Missionary Bishop of Wyoming*

NOW IS THE strategic time to strike blow after blow, not merely to hold ground but to advance, so that when easier times come men may say, "The Episcopal Church appeared, marched at our side, and upheld our morale in those uncertain and dangerous days."

If every man, woman, child, and baby in the whole United States chose to move into Wyoming, each one might have a half acre to himself in Wyoming's one hundred thousand square miles; the actual Wyoming population has a half square-mile to every person.

I realize that it is my urgent duty to see that no Churchmen remain in isolation; that where a number of families live in one neighborhood the services of the Episcopal Church be held with some regularity; and where strength and responsibility and resources are not entirely inadequate, missions be organized, and modest but adequate chapels be erected.

My great predecessors, statesmen for Christ, strategists for the Church, have preached the Gospel out on these plains and mountains, won the people, laid the foundations, built the walls, erected altars in fifty cities, towns, and villages in Wyoming. Moreover, in their insistence that the whole ministry of Jesus be carried on, hospitals have been built and maintained, schools have been established, homes to shelter fatherless and motherless children have been opened and Indian missions have brought our red brethren within the embrace of Christ Jesus our Lord.

As Bishop of Wyoming with mission and responsibility for strengthening existing work and extending the Church throughout this State of range lands, forest areas, canyons, passes, and Rocky

Mountain heights, I must confess it is with eagerness and delight that I have gone forth from my desk to minister to people of our many congregations, oversee our important institutions, and carry the Word of God and the Bread of Life to Western folk who meet with me in a little log schoolhouse or great hospitable ranch house or mountainside cabin to pray, to praise, to confer on deep topics affecting the soul, and to find the Lord there before us to meet there with us.

A mission-by-mail has been developed. The clergy have been encouraged to travel and minister over ever-widening areas; straining, perhaps beyond the breaking point available funds for repairs, new tires, new cars, oil and gas. Additional lay readers have been trained and appointed. Thirteen neglected or even abandoned churches have been reopened and congregations revived; and three entirely new churches were this year built or nearing completion, two of them in communities where 140 and 125 children attend school but where no place for God has been in contemplation.

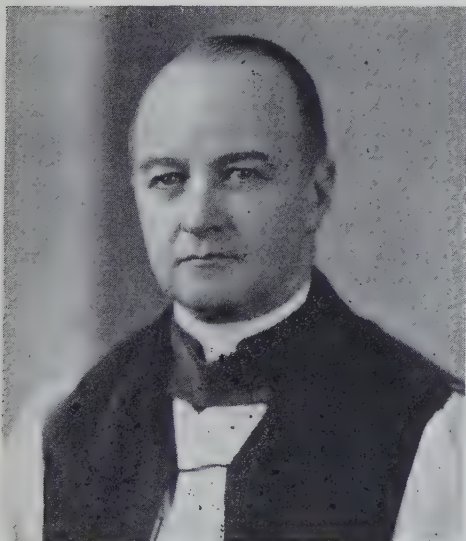
I covet for my clergy, their wives and little children, an appreciation of their varied talents, equipment, enterprise, and endurance. They must know their theology, yes, but be no strangers to sheep and cattle, grass and sugar beets, iron, gold, coal mines, and oil fields. Dude ranches draw thousands from east and west, and fall brings big-game hunters. Ranchers may be pioneers from some of the first and best families of Virginia, England, Scotland, Ireland. The physician, dentist, judge, and county agent are college men. The Chamber of Commerce, Cattle and Wool Associations, Rotary, Kiwanis, Lions, University Women, Pan-Hellenic, American Legion, all the Lodges, the Farm Bureau, and the Railroad Brotherhoods, are within our parishes. The university and the schools,



the State hospitals, the penitentiary, and the county court houses, the sick, the convict, the migrant, the underprivileged, and the isolated must ever be our care. Always, moreover, the distant butte and lofty snow-crowned mountains, range upon range, and a road winding, undulating, soaring, dropping, disappearing, faintly reappearing up another level of the plain, challenges, stimulates, commands, demands a ministry and a service calling for priests awake, alive and responsible.

All society is our field.

Summer means long drives in the torrid sun, the air a hot blast, a heat that sears. Winter appointments for services and sacraments are met though the road be a glare of ice, or hidden by the blasts of a blizzard. Wyoming holds two United States' records: for heat 118°, for cold -66°. Wyoming gravel, Wyoming-wind-borne, removes paint from every car. Ranch roads and Wyoming chuck-holes break any spring or axle. The Wyoming field is no place for the weak or the unstable. We place here only the Church's finest and best. The clergy and their families are exposed to unusual strains affecting physique, morale, character; measuring their endurance.



WYOMING'S BISHOP, the Rt. Rev. W. H. Ziegler, discusses the Church's task in his wide missionary district

But swiftly let it be said that Wyoming has long periods each year when the clean plains are domed by cloudless blue, when months on end cool, calm dawns are followed by days bathed with effervescent air "pure as water and strong as wine," the sunlight flooding our mile-high world till evening comes with great light's sunset glow.

I do my best to keep within the field of my vision every foot of our enormous area, every home in which our people dwell, every Church in which they worship, and every institution through which we bear witness that Christ Jesus, the Evangelist, Healer, and Teacher, who guides, guards, and shelters children, through us, in Wyoming, is continuing the ministry begun long ago in Galilee. Clergy and lay workers are to Him eyes and ears and feet and voice in all parts of this great State. We must be wise and tactful and energetic.

Families, my clergy and I have discovered and visited, living in ranch and mountain homes, too distant for any possibility of regular attendance at church or Sunday school, receive by mail, letters, lesson books, Christmas and Easter cards, Bishop's pence cans, Church calendars and magazines, and *Forward—day by day*. All these things and prayers before a portable altar, baptisms, confirmations, and communions, and occasionally a ranch burial must be counted as among the cords and bands which not only hold but also draw these scattered ones close and closer to Jesus Christ through the Church. . . .

With my present clergy and lay staff I have no uncertainty as to the Church's power. My only doubt is as to their endurance at their present rate of speed. Now is the strategic time to press forward, not merely to hold ground but to advance, that the boys and girls of every far valley and distant mountain may grow up within the Church as priests, wardens, vestrymen, and Christ's laymen and women, contributing work and dollars sufficient to make this missionary district a self-supporting diocese, assisting more than now in the building of the



Kingdom of God in less favored places.

Wherever in Wyoming I look around I find an opportunity and need for the Church's ministry greater than ever it can have been in the past. By means of the ever extending mail routes, magazines, metropolitan newspapers, commercial advertising, and circulars of propaganda cross the great plains and penetrate the mountain passes. The radio overleaps every ancient barrier and carries the jazz of night clubs, the clamor of politicians and the voices of statesmen and educators to the living rooms of all people. Are the Christian forces rising and reaching out into those same ranch homes, mining camps, oil fields, and mountain cabins in due proportion? In Wyoming the Church

must be the more persistent because of the great spaces to be crossed, the waste spaces to be covered, and the resistance to be overcome.

In the year 1937 I officiated on one or more occasions in seventy places in Wyoming, and in sixty places outside Wyoming, in five dioceses, on service for the National Council. I confirmed on forty-seven occasions 337 persons and received three from other communions. The number will be exceeded in 1938 for in the first six months of this year I have already confirmed 318 persons. In places where we have no priest, in villages and on ranches, I have baptized thirty-seven, thus supplementing the fine missionary work being done by my fellow clergy.

### Emergency Fund Meets Real Needs

FOR MONTHS THE Rev. Lloyd R. Craighill has been unable to be at his station in Nanchang, China, because of diocesan responsibilities which he is helping Bishop Huntington to carry. His family is safe in Shanghai. Mr. Craighill, himself has been in various parts of the Diocese of Anking. Here is one of his experiences:

After we had quieted down a bit in Wuhu the Bishop sent me a wireless through the British Navy (our only means of communication) asking that I go to Anking to confer about refugee plans there. Though it is only 150 miles across country to Anking I had to go 1500 miles *via* Shanghai, Ningpo, Nanchang, and Kiukiang.

I was tremendously impressed with the fine spirit of the staff at Anking. For safety all the Church's work is concentrated in the St. James' Hospital compound. The hospital is busy, though with a somewhat reduced program. One ward has been converted into a most pleasing chapel where united congregations of from 100 to 150 people assemble for daily services with a very real and reverent spirit. An emergency school of about eighty pupils was being conducted in the nurses' home building for the children of mission schools who still are remaining in the city. Everybody was busy, cheerful and earnest. Dr. Harry Taylor, the Rev. Leslie Fairfield and Misses Emeline Bowne, M. I. Colson, and Blanche E. Myers are planning to stick it out come what may.

We feel concerned for all the poor refugees driven from their homes by the horrors of war, but for our Chinese staff and their families we feel an especial responsibility. What would we do in these days of emergency without the China Emergency Fund to help meet these special needs?

Gifts to the China Emergency Fund up to October 1, amounted to \$205,473.07.





ST. JAMES' CHURCH, Coquille, Oregon, from architect's sketch, as it will be when ready for its congregation this autumn

## Oregon Missions Bring People to Church

*By the Rev. George R. Turney*

*Missionary, Bandon and Coquille, Oregon*

**I**T SELDOM HAPPENS that a Bishop, a priest, and a rural worker all land in a missionary section within two weeks of each other! Yet that is the real excuse for writing about the work which is mine in southwestern Oregon. Located as far west as one can go in continental United States, it extends from Florence in the north to Gold Beach in the south and in size is larger than half of New Jersey or two-thirds of Connecticut.

What, did you mention the rain? The weather generally (*cf.* Catechism) is mild, winter and summer varying very little in temperature; but when the rains start one would think that he was living in the tropics. Of course, there are bright days every now and then, but actually we look for rain from September on until—well, even through July fourth, the natives say. Green abounds everywhere as a result. Wooded hills are in abundance despite the heavy ravages which man makes on them. We pride ourselves on having that tree of the bay family, the myrtle. A

scenic road along the Pacific adds decidedly to the grandeur of the picture. All in all, however, it is a pioneer country; the Church is still pioneering. One town, a regular farming and dairying community, has in it no Church people of our name, at least to my knowledge, and yet twice a month a service is held there. Is it *fun*, trying to make the sermon the center of the service, with *nae* Prayer Book in sight! But this with eight other places to attend to with regular services or occasional ones makes up the list of preaching stations. Of this number one attracted the missionary just last month. At a place which is more familiar, they say, with "Bob" Ingersoll than with anything else, he was called and asked if he would not come over to preach. Hence, the ninth stop.

But the reason for writing was the fact that this area was decidedly in high favor recently because in the first place the rural worker made us a visit. Being here eight days altogether, we made some-



thing like eighty calls and covered more than six hundred miles. But, it was fun too, this searching. One place I recall, it was for a new family to these parts; we went to a cheese factory, got our bearings, returned to a little lane headed by a gate (a private road, you see), went about half a mile and parked. Passing through a couple of ranches, we came to an open stretch and there, lying before us, was a perfectly beautiful orchard, whites and pinks in profusion; but after that we made out the signs of a path and soon found our family, a father and mother, baptized and confirmed, and four youngsters, all baptized and a couple, in age, ready for confirmation. Was it worth the trip? I should say. Even though it had taken the best part of two hours to hunt and to find and to pay our call! And that is one thing I can not get over—What is this saying: once an Episcopalian, always an Episcopalian? I believe it. In some places, where I have gone in this diocese, people have greeted me most cordially when I least expected it, in fact where I thought that I had good chances of being ousted, places where the baptisms recorded dated twenty years ago and the latest confirmation in 1920-21. Somehow the people were glad to know that someone was again interested in them, even though they had been remembered since then in a very hit-miss fashion. The Church had not deserted them, after all!

Besides having the rural worker, there was another visit made by the Bishop, the Rt. Rev. Benjamin D. Dagwell, and a young priest who helped with the preaching. Can you imagine a little town being deluged with three in clericals? Well, we were the deluge and apparently carried the whole thing off very well. Bishops still confirm even here in the West, so it was in this case; the service being taken by the vicar who finds the Offices of Instruction an invaluable aid on such visits, and the other priest giving a

splendid sermon. The people loved the whole thing, and, as an aside, I may say for the three of us it was a privilege for us to see so many in the congregation, all attentive and eager to hear. Five different towns were represented in the three confirmations we had: fifteen candidates at one place, one in another, and three in the third. That, we hope, is only the beginning! This present work has been going on less than two years, and often all that can be done is to make contacts and hold services. Nevertheless, sixteen baptisms and thirty-six confirmations is a fair start. In this regard, we have an advantage, for Bishop Dagwell comes for confirmation twice a year.

In all this there is only one conclusion to which I can come. "The fields are white unto harvest!" Yes, that has been said and sung many, many times, but it is as true and as forceful an exclamation as one could find, and the best part is that it only waits for people to realize the fact. In days like these, people need the little Forward Movement booklet if they have ever needed anything. People want to read the Bible, more than ever. People are longing (if you are patient enough to bring it about) to admit that they accept Jesus Christ as their Lord and Saviour, which expresses the heart of confirmation. People will give their youngsters Church school instruction, if they are given the right material. When people get to know about the sacramental life, its simplicity and yet its depth in things spiritual and eternal, they want more of it. "The fields are white unto harvest!" Let us bring people into the Church and teach them some of the fine points later. Certainly they need the Church. Certainly the Church, as the Living Body of Christ, needs them. This must happen before we can even imagine our ills of all kinds being cured and any kind of amelioration being possible for all mankind in a Kingdom of good will, justice, and peace!

*The Church of the Air on October 23 will present the choir of St. Thomas' Church, New York, under the direction of Dr. Tertius Noble. The Rev. Roelif H. Brooks will make a short address. Dial WABC (or your Columbia station) at ten a.m. EST.*



## BOYS AND GIRLS LOVE ST. FAITH'S—*Memorial to a little child in Salina, Kansas, a fine home mission work, serves underprivileged neighborhood*

By THE VERY REV. H. B. VINNEDGE

*Dean, Christ Cathedral, Salina*

“ACROSS THE TRACKS,” in the northern part of the city of Salina, Kansas, about a mile from Christ Cathedral and the business district, is St. Faith’s House, a diocesan enterprise for underprivileged children. Salina, close to the center of Kansas, is a city of about 22,000 people and the sixth most important flour milling center in the country. It is also an important railroad center. The region around St. Faith’s House is a definitely underprivileged one; in spots closely approximating a slum area. Here the years of the depression have left their mark: the population in the neighborhood has increased and, what was at best a limited degree of economic well-being, has declined. Across the street from St. Faith’s is a grade school attended by more than four hundred boys and girls from the area’s underprivileged families.

Here then is St. Faith’s opportunity! Begun sixteen years ago as a memorial to Mary Faith Hoag, the infant daughter of the Very Rev. Victor A. Hoag, then dean of Christ Cathedral, and Mrs. Hoag, its primary purpose is to demonstrate the interest of the Church in the daily lives of her children, with the hope that they would naturally grow up as faithful members of her family. There was also the object of setting forth a concrete example of home mission work that might serve an educational purpose for the communicants of Christ Cathedral and the entire Missionary District of Salina.

The work of St. Faith’s House is not under the supervision of the Cathedral parish, for the parish is too small and too limited economically to undertake a project of this sort. While there is a spirit of friendly and active coöperation

between the Cathedral and St. Faith’s, the latter is under diocesan rather than parochial control. Salina is, of course, the see city of the Missionary District of Salina; and the Bishop of Salina is the person to whom the workers at St. Faith’s House are directly responsible. The entire history of the house has been within the episcopate of the present incumbent, the Rt. Rev. Robert Herbert Mize,\* and to his sympathetic interest and direction the success of the project has been due in no small degree.

For the past thirteen years Deaconess Anne A. Gilliland has been the active full-time head of St. Faith’s. Throughout these years she has made the impress of her personality upon the house; a personality compounded of wisdom, grace, and humor. She has succeeded in interesting dozens of persons in the work: those who are in a position to help financially, those who have talents which can be used to further the work, and those who because of prominence in civic affairs can aid in building up good will within the community. And to many persons who are served by the house, the terms “St. Faith’s” and “Deaconess” are virtually interchangeable. This was demonstrated recently: A little girl had seen Deaconess Gilliland on her way to make a call far off the pavement and across a little stretch of trees. In reply to an inquiry a few minutes later she said, “I just saw St. Faith’s going through the woods.”

St. Faith’s House was conceived as a memorial to a child. This has affected its activity; for it is in work among children that it has been most successful. There school children may do their supplemental reading in the library. There very small girls may play with dolls and a real doll house, the like of which they had never dreamed, simple though it is.

\*Since this was written Bishop Mize has tendered his resignation to the Presiding Bishop.





**SHOWER BATH HOUSES** recently erected at St. Faith's House by a public spirited citizen of Salina have been a great joy to the children to whom the House ministers. Deaconess Anne A. Gilliland is at the right

There, when all other ways have failed, they may find the means to have a tooth filled or glasses fitted. There they learn, by precept and example, of the Blessed Lord Who took little children and blessed them, and Who would have His Body, the Church, do likewise.

Among the clients of St. Faith's House there is doubtless a small proportion of that element who in the Far East are called "rice Christians." There are, no doubt, some children (and their parents) who are pious for profit only; but their proportion is small. Against them, overbalancing them, one may place those who, through St. Faith's House, were brought to baptism, and then confirmation; who, as they grew older, may have taught a class in the St. Faith's Church school; who later were married in the Cathedral; whose husband or wife was later confirmed; whose children have been baptized in the Church; and who are living useful and fruitful lives as members of the parish and of the community. Or one could mention those, to whose children St. Faith's has ministered, who have been visited with sorrow and have nat-

urally turned to St. Faith's and Christ Cathedral for consolation and guidance, and who have thus been led to take their places also in the life of the parish.

The Deaconess in charge of the work at St. Faith's House maintains a full schedule of activity throughout the year. In this work she is assisted by a number of volunteer helpers and, during the past year, by two WPA workers, as well as by the dean of the Cathedral. There is frequent visiting, of the sick and of the well, of the unhappy and of the happy. There are library periods every weekday during the school year, for St. Faith's not only has numerous books of its own (for both children and adults) but is also a branch of the Salina Public Library. There are reading periods and story hours for children of various age groups. There is a weekly meeting of a Girl Scout troop. There was, until recently, a Boy Scout troop also, but it outgrew the physical limits of St. Faith's House. There are classes in elementary art and handcraft. There is a sales closet of used clothes, of which an adult committee of the persons served is in charge. There



**LIBRARY** at St. Faith's House provides neighborhood children with books needed for supplemental school reading and for recreation. There are also dolls and games and other activities to occupy the leisure time of boys and girls of all ages

are frequent conferences with representatives of the Red Cross and other social agencies of an official or semi-official nature. At all times a full and glad coöperation is maintained with these groups.

During the past summer there has been much additional activity, made possible in part through the service of Miss Nancy Skinner, a recent graduate of the New York Training School for Deaconesses. Thus there has been some healthful and purposeful hiking. There have been two sewing classes each week. There has been religious instruction in several homes where there are sick or disabled children. There has been regular and supervised use of the shower bathhouses recently erected by a public spirited citizen of Salina. The contact of human flesh with soap and water, which has thus been made possible, is no small blessing during

a summer in the Great Plains country.

Does most of this seem like purely secular humanitarianism? An observer would not think so. He would see the life of the spirit and the precepts of the Church dominating all the activity. It is not just that there is a regular weekly celebration of the Holy Communion at the movable altar in St. Faith's House. It is not just that there is regular Church school (with graded classes) every Sunday morning. It is not just that a cross meets the eye both inside and outside. Rather, it is the manner and the spirit of every act. No one who receives help or counsel or ministration from St. Faith's House can possibly feel that a mere obligation of society has caused the doing of a necessary thing. Rather, he cannot but feel that the act has flowered from the constraining love of Christ.



¶ Next month THE SPIRIT OF MISSIONS will publish, as its contribution to the current mission study, the first in a special series of articles on the Church in India. Contributors will include the Bishop of Dornakal, Mrs. V. S. Azariah, Sister Martha, O.M.S.E., of Barisal, and the Rev. and Mrs. George VanB. Shriver.



## GRAFTON BURKE: ARCTIC PHYSICIAN—*Heroic missionary career of thirty years in northern Alaska is closed; last illness brought on by overwork and excessive anxiety*

THE DEATH OF Grafton Burke, founder and director of the Hudson Stuck Hospital, Fort Yukon, Alaska, closes an imperishable record of missionary devotion and heroism. His death in Seattle on September 25 followed a severe breakdown early in the autumn. He was fifty-six years old. His wife and a married son, Hudson, and a younger son, Grafton, in Dartmouth, survive him. He was ordained deacon in 1921 and priest in 1938 (see October issue, page 422), but it is his thirty years' work as physician and surgeon that has made him a man of national and international fame. His body was cremated in Seattle, the ashes to be interred at Fort Yukon, beside the grave of Hudson Stuck.

When Hudson Stuck, late Archdeacon of Alaska, was dean of St. Matthew's Cathedral, Dallas, Grafton Burke was a Cathedral choir boy. He was born in Paris, Texas, December 4, 1882, but his family moved to Dallas while he was still a child. After attending St. Matthew's School, he went away to college at the University of the South, Sewanee, Tennessee, already influenced by Dean Stuck to make his life count for good. On returning to Dallas after his freshman year, he found that Dean Stuck had volunteered for service in Alaska, and at the suggestion of Bishop Rowe, Grafton Burke returned to college to qualify as a medical missionary, hoping for appointment to the same field. His holidays were spent in mission work among the Tennessee mountains, and he had a brief term at the Gulf and Ship Island Hospital, Hattiesburg, Mississippi. His medical degree was taken in 1907 at the University of the South, Medical Department.

The next year, on March 10, he was appointed medical missionary to Alaska. From that date his life was inseparable from Alaska and the log building on the

banks of the Yukon which he slowly built, enlarged, improved, and equipped with ever better resources for the health of the Indians and white people who came to him from an area of a thousand miles and more. His furloughs were devoted to studies in hospitals at home and abroad, thus keeping his work and his hospital in such first-class condition that the American College of Surgeons elected him a Fellow and rated the hospital an accredited institution. Next to his Bishop, who has served the Northland since 1895, Dr. Burke was the Church's senior missionary in Alaska.

When he went to Alaska, he met at Allakaket, Miss Clara May Heintz, a young nurse who had recently arrived there. They were married in March, 1910. Besides their own children, Mrs. Burke has managed a houseful of Alaskan waifs, children with no homes or with homes too far off from school, or little patients whose cures were completed at some time when it was impossible to send them away.

With the development of aviation, Dr. Burke's ministry was extended until whole villages were saved from epidemics because he was able to reach them promptly, and individual lives saved by his immediate use of a plane where the alternative might be days or weeks by dog sled.

Like many medical missionaries, Dr. Burke had the exhausting burden of the business management of his hospital, which in Alaska means acute problems of fuel and sometimes of food. Shipwreck sometimes lost him most of a season's supplies. At one time the whole hospital had to be moved back from the banks of the eroding river. Worst of all were the reduced appropriations of recent years, causing anxiety which brought on a previous collapse and serious illness only a few years ago.

## TRUE SUNSHINE PERMEATES CHINATOWN—*Mission on Clay Street, San Francisco, under the Rev. G. C. Wu is spiritual salt about which our Lord speaks*

By THE REV. WILLIAM PAYNE

*Treasurer, Missionary District, San Joaquin*

IN THE heart of San Francisco's famous Chinatown, there is a spot known as True Sunshine: it is the Episcopal Mission on Clay Street. It is rightly named, for as I approached the premises there were sunshiny Chinese boys and girls to greet me with welcoming smiles.

One evening, while spending my summer vacation in San Francisco, I was reading an article in *THE SPIRIT OF MISSIONS* about the work of the Church in China these troublous times and the thought occurred to me: Would it not be interesting to observe how the Church is ministering to the Chinese people in San Francisco? The next morning found me strolling into Chinatown headed for True Sunshine.

The mission is in charge of the Rev. G. C. Wu. It took no time for me to discover that the Church had in Mr. Wu an energetic, efficient, loyal, and loving man of God. Mr. Wu was born in China, but his wife and their four children were born in the United States. He came to America in 1907, attended divinity school in San Francisco, and was ordained deacon in 1912 and priest in 1913. From that latter year True Sunshine dates its official beginning. A church on Sundays and as occasion requires and a school on weekdays; it is seasoning San Francisco's Chinatown with the spiritual salt about which our Lord speaks.

Every Sunday morning the Holy Communion is celebrated and every Sunday evening service is held. The congregation uses prayer books, Bibles, and hymnals printed in Chinese. The choir uses the New Hymnal and sings in English. There is a membership of 127; the average Sunday school attendance is 150. The pupils are separated into six classes and there is no age limit.

A Young People's Club was maintained for ten years but recently a Young People's Fellowship with twenty-five members has superseded it. The young people's groups at Grace Cathedral, San Francisco, and St. Paul's Church, Burlingame, entertained this newly formed Y.P.F. during its formative stage and the Chinese young people reciprocated by conducting these sponsoring groups on a tour through San Francisco Chinatown.

I was present at one of the day school sessions. The atmosphere hummed like a hive of bees. The words were quite unintelligible to me, but there was no mistaking the meaning of the splendid spirit and the zeal displayed. Except during summer, when longer sessions are held, the day school begins after the American public schools are dismissed and continues for two hours of study in Chinese history, geography, literature, reading, and writing. From seven to nine o'clock an older class is taught English. Several teachers



CHOIR of True Sunshine Chinese Mission, San Francisco, uses the New Hymnal and sings in English. The Rev. G. C. Wu is at right



volunteer their services for this work. The attendance is 120 at day school and sixty at night school.

I listened to the school reciting its dismissal prayer in which everyone present (but me) joined. I thought it rather a long prayer so I inquired: "What was that prayer? Express a part of it in English." Then my informant told me: "We have been repeating the Lord's Prayer and the Apostle's Creed."

I noticed that Mr. Wu's daughter, Elizabeth, a girl just entering junior class in high school, was wearing a Girl Reserve pin. She told me that fifteen other Chinese girl friends were also members. Elizabeth was wearing a little medallion in the lapel of her coat. "It is a token each of us is entitled to for passing the test for confirmation," she explained.

On the walls of the church I observed Hoffman's Christ, the familiar picture, A Little Child Shall Lead Them, and six wooden shields, all with gilt edges and differing color designs. The shields had been presented by the Diocese of California in recognition of large Lenten

Offerings on six different occasions. The records show that in 1913 the Lenten Offering made its beginning with \$6.05, that up to the time of the depression every year showed a substantial increase. In 1938, the offering was \$162.21. A little less than last year, Mr. Wu explained, owing to big war relief demands.

Since the outbreak of the war in China money which the children have usually had for Easter eggs and at Christmas for candies and toys has willingly been diverted to the contributions toward the Relief Fund sent by the members of True Sunshine Mission.

Mr. Wu also has charge of the True Sunshine Mission in Oakland, where there is an average attendance of eighty in day school and fifteen in night school. Sunday services are held in the afternoon.

"Our Chinese day-school pupils incidentally take the Church's message into the homes," said Mr. Wu. "In that way, the parents are reached and become somewhat familiar with the instruction given to the children and thereby some adults are attracted to the Church services."

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### *The Missionary Reporter Writes:*

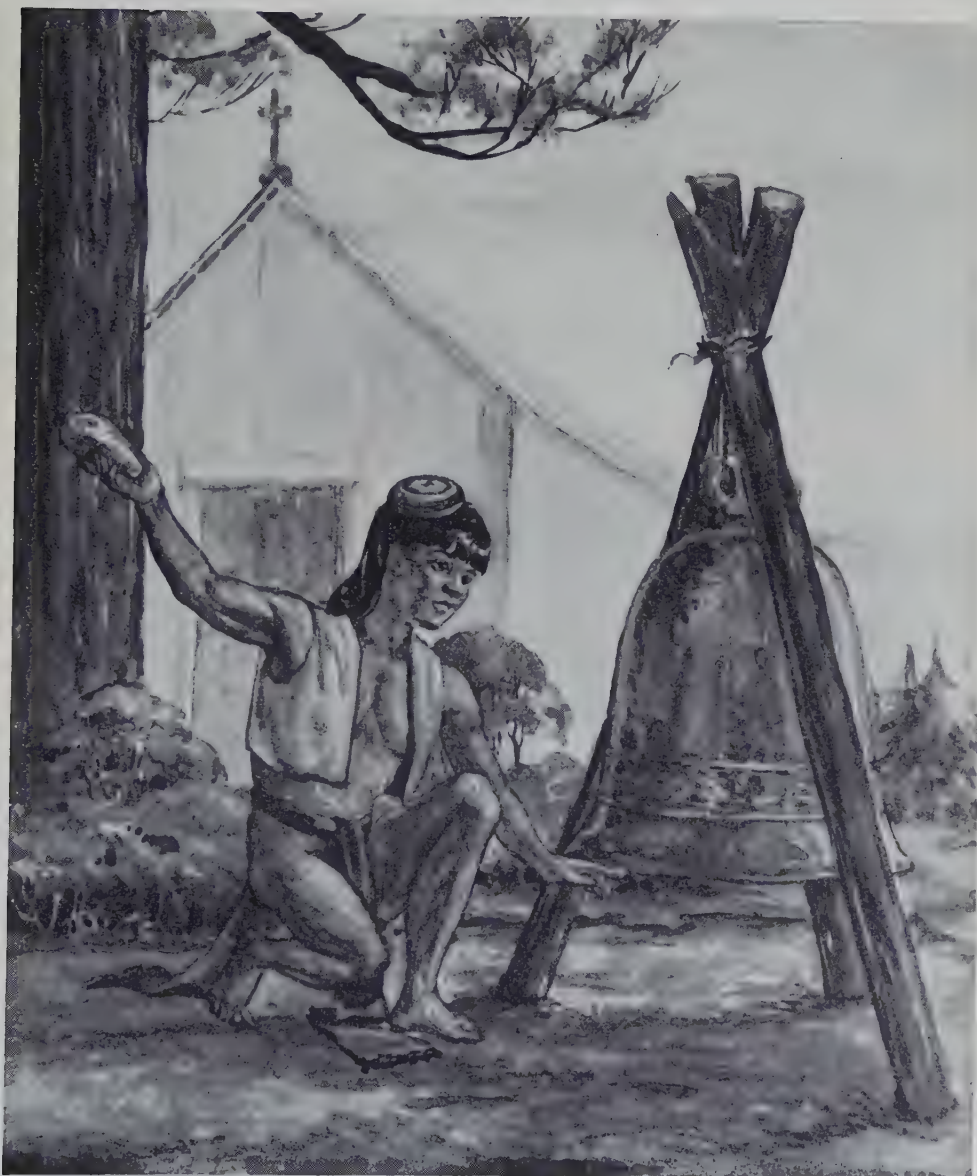
**A**MONG the students entering the Bishop Payne Divinity School this autumn is a colored youth from the Panama Canal Zone, Lemuel B. Shirley of Gatun, a recent graduate of the La Boca Normal School.

**A**TEN-YEAR-OLD girl of a rural parish in Virginia writes this letter to her Bishop, who is also the Presiding Bishop: "I am sending you my contribution to help meet the pressing missionary needs of the diocese and general Church. I am very sorry I could not attend church today . . . I listened to Dr. Sublett, rector of St. John's Church, over the radio. I hope you maintain the required amount of money so as to have the salaries of some of our missionaries restored."

**T**HE Chapel of the Inestimable Gift at Allen, South Dakota, is the largest in the Corn Creek District on the Pine Ridge Reservation and is in charge of the Rev. Dallas Shaw, the senior Indian priest in the missionary district. Recently it became the recipient of a set of Communion silver given by Mr. Edward S. Flash of Staten Island, New York, in memory of his mother, Helen Johnson Flash.

# *The Missionary Camera*

Invites and Brings You Pictures  
of the Church Throughout the World



**BONTOC IGOROT**, thirty-five years ago, called the people of Baguio in the Philippine Islands to church by striking a stone against a bell. A Filipino artist drew this picture of that event from a description given him by an oldtimer





**WUCHANG BUS TERMINAL**, fifteen minutes after an air raid. Rescue workers are removing debris in attempt to uncover unseen man whose groans are plainly audible



**FIRE BREAKS OUT**, probably set by stove beneath wreckage. C. C. Brown (in white), Hankow Mission Treasurer, helps rescuers fight blaze. (Below) Water is poured into tanks at each end of pump while firemen work pump handle to force a feeble stream of water through hose



## An Air Raid on Wuhar

The pictures on this page are from the camera of the Rev. C. A. Higgins, a young missionary in the Diocese of Hankow. He belongs the distinction of sending the first series of pictures with adequate descriptive matter directly to the Missionary Camera. The Editors hope other missionaries will follow his example.







**FIRST CELEBRATION** of Holy Communion in outdoor chapel of Seisen Ryo, on Mount Yatsugatake, Kiyosato, Japan. The Rt. Rev. Samuel Heaslett celebrated

Japanese flock to mountain  
to participate in dedica-  
tion, on July 24, of Brother-  
hood of St. Andrew training  
center, Seisen Ryo



**TWO HUNDRED MEN** and boys attended luncheon at dedication of leadership training center of Japan's Brotherhood in July. (Below) Close shave for the episcopate. Bishops Heaslett, Mann (Kyushu), and Dallas (New Hampshire) caught shaving before dedication of Seisen Ryo







## East China Colleges have Joint Graduation

St. John's University took the leading part in a year of seven Christian colleges and universities for the surmounting of seemingly insuperable difficulties. The ceremony took place June 25 in the Grand Theatre. 200 guests of honor and faculty members sat with the 450 middle school and university graduates.





es ending the school  
ad been remarkable  
The joint commence-  
nai, with more than  
stage (above), and  
g the front seats of

the theater. Of the degrees conferred upon the graduates of Ginling College—  
Shanghai unit, Woman's Christian Medical College, Nanking University—  
Shanghai unit, Hangchow Christian College, Soochow University, University of  
Shanghai, and St. John's University, the lion's share was conferred by President  
Pott upon St. John's graduates. These included one degree to a young woman,  
the first ever to receive such a degree.





POLYETHNIC HONOLULU was seen in miniature this past summer at the Epiphany Week-day Vacation Church School, when children of every race—white, brown, and yellow—came together for religious instruction. The Rev. Charles W. Nelson (center rear) is vicar of Epiphany Church



BISHOP ROWE'S visit to St. Peter's by the Sea, Sitka, Alaska, is always a gala event. The mission has long been in charge of Mrs. Elizabeth M. Molineux (see *THE SPIRIT OF MISSIONS* for September, 1936, page 399)

# *Young People* in the **Church**

## Some Notable New Trends in Young People's Work

**Y**OUTH WORK, in the Church or outside, is never static. A contemporary trend is the demand on the part of youth for more information about and activity in the Church. Many young people have been asked to express their interests in regard to programs and activities. Greatly to the surprise of many adults, such topics as The Organization of the Church, The Church's Teachings, What Is Christianity, Why Be a Christian, are those most frequently selected.

Many parishes and dioceses are making the happy discovery that young people are eager to undertake a real share in the work of the Church. In one diocese a group of young people from several parishes have undertaken to conduct a mission in an outlying area, providing lay readers, a choir, and Church school teachers. Some groups have always carried on such activities, but they seem to be endowed with new vigor lately, perhaps as a part of a reawakened interest in the Church.

Another trend is a greater interest in personal counseling and guidance. It may be that young people now have more pressing problems than at any previous time. It may be that the growth of secular counseling services has awakened both youth and leaders to the needs and possibilities in this field. The Church has a grave responsibility here, for it is often the hope and courage of a Christian outlook on life which a worried young person

needs as much as new clothes or a job. We are fortunate, in the Episcopal Church, in having a case work agency especially interested in youth and equipped with both a sincere Christian purpose and excellent professional training. Through its national and diocesan organizations, the Church Mission of Help is supplying professional case work service and counsel to individuals. It also works through groups of young people. It will help to secure well-qualified people to advise with groups or lead discussions on subjects of interest to young people. The CMH is concerned with all the problems which youth faces in school or social life, job training and placement, parental relations, and marriage preparation. Young people and leaders of youth will find the Church Mission of Help an excellent source of advice and assistance.

A third trend is an organizational one. It is natural for young people to enjoy belonging to an exclusive club or group, with rules and rituals. Following this perfectly normal desire, a number of organizations for youth have grown up in the Church. These are serving to interest, instruct, and inspire young people. But, in some cases, young people and adults have discovered that the organization was taking the place of the Church. An active member of a youth organization is often so busy with his task of being president or program chairman that he has no time to teach in Church school



or even to attend church. There have been instances, too, of unhealthy rivalry between two or more organizations for youth within a parish or diocese. The present trend seems to be towards a realization that youth work is more than any one organization and even more than the total of all organizations. It is as integral and important a part of the normal life of the Church as work with children or adults. Both locally and nationally, young people and their leaders are coming to see that each organization has its place in the total picture as long as it really contributes constructively to the youth of the Church. Nationally, through the Council of Representatives of Youth Organizations, the largest youth groups are working in closer coöperation to see that all young people are being served. These groups are: BROTHERHOOD OF ST. ANDREW (1010 Vermont Avenue, N.W., Washington, D. C.), CHURCH MISSION OF HELP—Youth Consultation Service (27 West 25th Street, New York, N. Y.), DAUGHTERS OF THE KING (150 Fifth Avenue, New York, N. Y.), GIRLS' FRIENDLY SOCIETY (386 Fourth Avenue, New York, N. Y.), KNIGHTS OF ST. JOHN (3012 W. Coulter Street, Philadelphia, Pa.), NATIONAL FEDERATION OF EPISCOPAL YOUNG PEOPLE (281 Fourth Avenue, New York, N. Y.), ORDER OF THE FLEUR DE LIS (1 Joy Street, Boston, Mass.), ORDER OF SIR GALAHAD (26 Temple Place, Boston, Mass.).

In numerous dioceses the young people have set up coöperating groups, often called Young Churchmen, in which every organization takes its place in the development of a vital program for the youth of the diocese. This movement is still

young, but seems to hold promise for a more inclusive and more churchly type of young people's work than ever before.

#### OUR-WORLD-IN-THE-MAKING

THE GIRLS' FRIENDLY SOCIETY announces its 1938-39 program series under the stimulating title, *Our-World-in-the-Making*. The program suggestions will appear monthly in the *G.F.S. Record* (\$1.00 a year). Individual copies may be secured at any time at twenty cents each. There should be a great deal of valuable material here for any group of young people.

Building a Neighborhood—Social Service 1938 Style—appears in the October *Record*. It contains suggestions for things to find out about your own town, questions for discussions, ideas for trips and speakers, new ways of serving your community, and a complete outline for two months of meetings.

Working for Peace in Today's World is the topic in the November *Record*. It includes lively discussion material and ideas for action by groups and individuals. In the December *Record* there will be suggestions for Making Merry Christmas. India, with stories, dramatizations, games, discussions, and program outlines will be featured in the January, 1939, issue.

The March, 1939, number will present Finding Your Job, a timely subject for any youth group. College or not, office, factory, or profession—what jobs lie ahead in this world today? What do they demand? How can we fit ourselves for them? These are the questions around which a series of programs have been built.

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¶ *Young People in the Church* which makes its first appearance here as a regular feature of THE SPIRIT OF MISSIONS will bring, month by month, to our readers, especially the young people themselves and their leaders, the latest news of the activities of youth and articles of particular interest to them. Early issues will tell of The Youth Leaders' Conference, The Amsterdam Conference, Young People's Work in Texas, Religion of Young People, and the work of the groups participating in the Council of Representatives of Youth Organizations.

**"EACH FOR ALL; ALL FOR EACH"—*The Girls' Friendly Society and the Woman's Auxiliary, in an article coöperatively written, report coöperation is bringing rich results to both***

THE WOMAN'S AUXILIARY and the Girls' Friendly Society, together with many other groups, have been discovering the value of the motto "Each for all and all for each" under the pressure of personal and parochial life during the past seven years. Questions like these have been met and solved by a fresh effort in coöperation: Where can we find leaders for our young people's groups? How can we give more effective help to the mission field in this time of crisis? How can we avoid duplication of work and overlapping of program?

The most outstanding piece of coöperation between the Girls' Friendly Society and the Woman's Auxiliary is in the field of mission study. The G.F.S. each year selects one of the two mission study subjects chosen by the Church and devotes an issue of its magazine, *The Record*, to programs and resource material on the subject. This special number of *The Record* is widely used by W.A. groups each year. In many parishes throughout the country, the W.A. and the G.F.S. have united in this study, or where, because different times of meeting made this impossible, they have joined in securing a speaker, moving picture, and the like for a special evening program. Many G.F.S. branches also help the W.A. with box work and the Church Periodical Club. In some branches members of the G.F.S. have U.T.O. boxes; in the Diocese of Pennsylvania some G.F.S. branches have a branch U.T.O. box.

W.A. members, who are interested not only in children and young people, but also in the great task of helping youth to discover the relation of the Church to the perplexing questions of the day, are giving leadership to G.F.S. groups in many parishes. In Vermont, the W.A. diocesan president sponsored the visit of a G.F.S. field secretary, arranged her schedule, and helped to find a G.F.S. chairman for

the diocese. In Hawaii the formation of two new G.F.S. branches is due to the W.A. diocesan president who was present at General Convention and took back with her the idea of sponsoring the G.F.S. In Rhode Island, the W.A. expressed its interest through contributing money to the rural work of the G.F.S. The W.A. in Missouri gives scholarships to send G.F.S. girls to summer conferences.

In the Diocese of Delaware, the Woman's Auxiliary has recently voted to sponsor the G.F.S. and the two organizations have coöperated in the mission study. In many dioceses there is exchange representation between the two boards of directors, the president of each having a voice and vote on the board of the other.

In Province II, a liaison officer has been appointed by the W.A. to coöperate with the Church schools and the various youth organizations. This resulted from a conviction that "there is a real need for some form of activity to promote the education of young women and girls in the Mission of the Church." In one diocese in this province, New Jersey, the W.A. and the G.F.S. together issued a joint bulletin on women's work in the Church.

Arrangements have been made for the field secretaries of both the W.A. and the G.F.S. to interpret the work of both organizations in many places which they visit. The vast extent of this country means that, through this coöperation on the part of the national staffs of both organizations, more groups can be reached and helped. In many dioceses visited by a field secretary, the presidents of both organizations consult on a schedule of meetings at which it would be valuable to have her speak.

Nationally, there is the closest coöperation between the two organizations. The national vice-president of the G.F.S. for Province VII, Mrs. Harold E. Woodward of St. Louis, is also diocesan presi-



dent of the Woman's Auxiliary of Missouri and is a member of both national boards. She travels widely throughout her province in the interests of both organizations and demonstrates practical methods of parish and diocesan coöperation because of her intimate knowledge of the program of both groups. As a member of the missionary team which traveled through Southern Ohio, South Carolina, and Virginia after General Convention, she spoke for both the W.A. and the G.F.S. Miss Adelaide T. Case, Professor of Religious Education, Teachers College, is a member of both national boards, as is Miss Helen C. C. Brent, national G.F.S. president, and Miss Grace Lindley.

The fact that the G.F.S. has a large proportion of non-Episcopalians in its membership—following its tradition of "The Church's work for the girls of the community"—has not proved a handicap in this coöperation. The emphasis on unity among the Churches, demonstrated

in the united study of the same mission study each year and the joint work that is being done throughout the country along many lines, has indicated clearly the future for which we are working. The G.F.S. is training its young people for future leadership as Christian citizens and looks forward to the time when, as adults, they will take their place in whatever Church groups claim their allegiance, contributing their share to the building of a more Christian world.

That the Woman's Auxiliary is deeply concerned with the future of the Church's youth and is prepared to support the forward looking work of the Church schools and youth organizations, is evidenced by the resolutions voted at the Triennial meeting at Cincinnati, in October, 1937. Since that meeting a fresh impetus has been given to the realization of the common goal of young people and adults working together to bring in the Kingdom of our Lord.

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### *The Missionary Reporter Writes:*

TWENTY Church schools in the Diocese of North Carolina recently designated their Little Helpers Offering for a font at Holy Trinity Church, Monroe, North Carolina. The Negro congregation, in charge of the Rev. John W. Herritage, has just had its building consecrated by the Diocesan, the Rt. Rev. E. A. Penick. But they have no font and these offerings should go a long way toward meeting this need.

THE BISHOP of North Kwanto, the Rt. Rev. Charles S. Reifsnider, is co-administrator with Prince Tokugawa and the American Ambassador to Japan, the Hon. Joseph Clark Grew, of the Japan-America Trust Fund given by the Japanese people in sympathy for the sinking of the *U.S.S. Panay*. The income of the fund will be devoted to the upkeep of graves of American sailors buried in Japan, and the maintenance of sites associated with American citizens notable in Japanese eyes, such as Commodore Perry. Prince Tokugawa long has been interested in the work of the Church in Japan, being a member of the Japanese Council of St. Luke's International Medical Center, and chairman of the Advisory Board of St. Paul's University, Tokyo.

# Why

## *Answers to Questions from Our Readers* *How Can I Give to a Specific Object?*

*This is the third in a special series of articles discussing questions asked by our readers concerning the missionary enterprise. The support of that work is always a vital question and recent months have witnessed widespread interest in the relative merits and effectiveness of "budget giving" and "project giving." One of our readers wrote to us that many of his friends said they would "rather give to specific objects which I know all about than to a general budget." We passed this statement on to a Bishop with long experience in enlisting interest in the Church's work—parochial, diocesan, and general, and he has written the present article.*

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THE PROPOSAL to abandon budget giving is made not only by those who, in recent years, have been critical of the policies of the National Council but has been advanced by members of the Council as well. It has been made by those who have continued their support of the general work of the Church during the depression as well as by those who have withdrawn their gifts.

What is "budget giving"? Perhaps we can agree on this definition: All the Church work which is administered under the authority of the General Convention is brought together in a single unified program: the General Church Program. Its principal components are domestic and foreign missions, religious education, and Christian social service. The costs of conducting this work are then projected into a budget: the General Church Budget adopted by General Convention. A share of this Budget is then accepted by each diocese which in turn apportions a share of the diocesan allotment to each of its parishes and missions, and each member of the congregation is expected to participate in making up the parochial share.

It seems unavoidable in this plan that the respective shares of the diocese, the parish, and the individual should be expressed in sums of money at some time in the operation of the plan. That is the chief source of objection to it. But it does have this great advantage, that every

gift no matter how small applies to the whole budget and to every item in it. Each humble giver, each parish, and each diocese has the satisfaction and the stimulation of knowing that they contribute to the support of every missionary whom they admire and every item of work of which they approve; that they are standing under the whole great structure of the Church's missionary enterprise.

"Project giving" is urged as the alternative for "budget giving." Instead of allotting to dioceses and parishes sums which are shares of and which represent the whole Program, definite items from the Program are to be exclusively assigned to the supporting units. For example, using figures from the statements of the National Council for the current year, instead of the Diocese of Connecticut accepting \$60,000 under the plan of "budget giving" which will be applied to the whole Program, you might follow the "project plan of giving" and assign to Connecticut the appropriation for the Missionary Diocese of Anking, China, amounting to \$60,772. The plan naturally assumes that you will be able to do the same in the case of every other diocese in the Church, and that each diocese will somehow manage to break its project down so that each parish will have a piece.

It would require a book to review the actual experience of the missionary boards of the several Churches with these two plans and it would require another book to review all the arguments pro and con. The truth of the matter may be that neither plan is complete and satisfactory in itself. The principal argument advanced in opposition to "budget giving" is that sums of money, quotas (expectancies), come to supplant personalized knowledge of the missionaries and their work. There are other objections and there are just as many objections to "project giving." Perhaps it will be sufficient to consider just one of them. It is



utterly impossible to reduce the Church's Program to a set of projects which will exactly fit the giving capacity of 8,027 parishes and missions and have each of the projects equally appealing.

The writer is convinced that success in getting the Church's Program adequately supported will not come from the exclusive use of either "budget giving" or "project giving." It should be noted that although "budget giving" was made the

policy of the Church in 1919, "project giving" was not abolished and has continued side by side with "budget giving."

What we need more than anything else is sufficient confidence in the Presiding Bishop and his assistants, the officers of the National Council, to enable them to employ at all times either or both plans and a Church-wide rebirth of willingness on the part of the clergy and the laity to follow their leadership.

### "Bring Suffering Humanity the Peace of God"

RETURNING RECENTLY to China *via* the Pacific Ocean, the Rt. Rev. P. L. Tsen, Bishop of Honan, celebrated the Holy Communion on board the Canadian Pacific steamer, *Empress of Japan*. Before concluding the service Bishop Tsen spoke to the congregation, saying:

Brothers in Christ, I exhort you, now that you have had communion with our Saviour, keep forever steadfast in that communion in heart, in soul, in mind, in every fibre of your being.

Remaining steadfast in that spirit, I exhort you ever to remain steadfast and firm in your communion so that your eyes will always be open to our Master's will, and that you will never do ought in thought, word, or deed which will promote or cause such human misery.

Brethren, I exhort you at this time to bethink yourselves of the weeping women of Japan: mothers weeping for sons who will never return, wives of husbands who are gone forever. I exhort you to bethink yourselves of the desolation and the grief of the orphaned children of Japan; orphaned in a cause in which the people of Japan have no heart.

Brethren, I exhort you to bethink yourselves of the boys of Japan, sent against their will by a ruthless military spirit to do things in a foreign land against which their souls and hearts revolt. I exhort you to bethink yourselves at this time of thousands of those poor boys who even now are lying in torture and maimed, and whose life's blood is now being drunk by a foreign soil.

Brethren, I exhort you to bethink yourselves of those of us who are far from our native land, whose dear ones are in the

midst of an inferno of death and destruction, whose fate we know not of. Pray for us; pray that we may maintain in this dark hour that spirit of brotherly love and compassion for which our dear Saviour gave His life.

Brethren, I exhort you to think of the suffering people in my native land of China, in terror, driven from their homes to wander as strangers about the land; thousands of whom are now maimed and helpless. I exhort you to bethink yourselves of little children, wounded and crying for a mother's aid and comfort, with the mother lying with eyes glazed in death and lips stilled so that never more can they give a mother's comfort.

Brethren, I exhort you always and ever to maintain your communion with our Lord, ever to remain steadfast and faithful to His teachings, so that always, in your lives, your hearts, your minds, your acts, you will do those things which will bring suffering humanity that peace of God which passeth all understanding.

Many of THE SPIRIT OF MISSIONS Family will recall hearing Bishop Tsen at the great public meeting arranged by the Foreign Missions Department at the General Convention in Cincinnati or elsewhere after the Convention. Years ago, as a youth, Bishop Tsen was befriended by an American missionary, F. E. Lund, who helped him secure an education in St. James' School, Wuhu, and Boone College, Wuchang. After serving the Chinese Church in the Diocese of Anking, he was made Assistant Bishop of Honan in 1929 and Bishop of the diocese in 1934.

*In an early issue the Ven. Thomas A. Simpson, Archdeacon of North Dakota, will describe the Church's opportunity among the Indians of that missionary district.*

# A Litany for Peace<sup>\*</sup>

## *The Sanctuary for November*

O GOD THE FATHER, Creator of heaven and earth;

*Have mercy upon us.*

O God the Son, Redeemer of the world;

*Have mercy upon us.*

O God the Holy Ghost, Sanctifier of the faithful;

*Have mercy upon us.*

O holy, blessed, and glorious Trinity, one God;

*Have mercy upon us.*

REMEMBER NOT, Lord, our offenses, nor the offenses of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people of all nations, whom thou hast redeemed with thy most precious blood;

*Spare us, good Lord.*

FROM ALL hatred and malice, from sin, both personal and national, from evil doing and evil thinking;

*Good Lord, deliver us.*

From all blindness of heart, from pride of race or nation, from intolerance and bigotry;

*Good Lord, deliver us.*

From hasty judgment and condemnation of others, from quickness of temper, from uncharitableness and anger;

*Good Lord, deliver us.*

From evil motives and designs to profit from the ills of others;

*Good Lord, deliver us.*

WE SINNERS do beseech thee to hear us, O Lord God; and that it may please thee to bring peace to all nations and men;

*We beseech thee to hear us, good Lord.*

That the people of China and Japan may be brought together in the bonds of peace and brotherhood;

*We beseech thee to hear us, good Lord.*

That the warring factions in Spain may cease their strife;

*We beseech thee to hear us, good Lord.*

That the republics of South America may dwell together in amity;

*We beseech thee to hear us, good Lord.*

That our neighbor Mexico may follow the paths of peace;

*We beseech thee to hear us, good Lord.*

That Germany and Czechoslovakia may find a solution to their differences by the road of peace;

*We beseech thee to hear us, good Lord.*

That the armies and navies of France and Britain, of Russia and Italy, may not be drawn into strife;

*We beseech thee to hear us, good Lord.*

That the threatening war-clouds over Europe and all the world may be dispelled;

*We beseech thee to hear us, good Lord.*

That our own nation may hold firmly to the ways of peace;

*We beseech thee to hear us, good Lord.*

That pacts and treaties of peace be not forgotten;

*We beseech thee to hear us, good Lord.*

That the international pact to outlaw war be not discarded;

*We beseech thee to hear us, good Lord.*

That kings and presidents, chancellors and dictators place not their ambitions above the desire of their peoples for peace;

*We beseech thee to hear us, good Lord.*

That statesmen forget not their solemn responsibilities in the hour of peril or temptation;

*We beseech thee to hear us, good Lord.*

That businessmen and bankers, manufacturers and traders, place not their selfish interests above the common good;

*We beseech thee to hear us, good Lord.*

<sup>\*</sup> Reprinted by permission from *The Living Church* for September 21, 1938.



That the leaders of labor, and all who toil for wages, exert their powerful strength for peace;

*We beseech thee to hear us, good Lord.*

That Bishops, priests, and deacons, and all ministers and teachers of religion guide their people in the ways of peace;

*We beseech thee to hear us, good Lord.*

That editors and journalists, public speakers and radio broadcasters, cast their influence for peace;

*We beseech thee to hear us, good Lord.*

That professors and teachers lead their students into paths of peace;

*We beseech thee to hear us, good Lord.*

That senators and congressmen, and legislators in all lands, enact such measures as may lead to peace;

*We beseech thee to hear us, good Lord.*

That judges and magistrates may by their justice and mercy promote the cause of peace;

*We beseech thee to hear us, good Lord.*

That we and all men may shun the way of war and walk in the ways of righteousness and peace;

*We beseech thee to hear us, good Lord.*

Prince of Peace, we beseech thee to hear us.

*Prince of Peace, we beseech thee to hear us.*

By thy holy Incarnation, by thy Nativity and blessed Childhood;

*Lord, grant us peace.*

By thy Ministry and Teaching, by thy Cross and Passion, by thy Death, Resurrection, and Ascension;

*Lord, grant us peace.*

By the coming of the Holy Ghost and the founding of thy Holy Catholic Church;

*Lord, grant us peace.*

By thy Holy Word and Sacraments, and by the fellowship of all thy faithful people;

*Lord, grant us peace.*

Our Father . . .

O Lord, deliver the nations from the scourge of war;

*And grant thy people the blessings of peace.*

Let us pray.

ALMIGHTY GOD, our heavenly Father, guide, we beseech thee, the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour, Jesus Christ. *Amen.*

## Do You Need a Missionary Map?

THE DEPARTMENT OF PUBLICITY will announce, in the near future, an entirely new series of Missionary Maps. It is believed that the new maps will be a great improvement over the old ones. There is a limited stock of the old maps, black and white outline, uncolored. Many Church schools and other groups would find much information and interest in coloring these maps to indicate mission stations, kinds of work done, etc. While the stock lasts, a bundle of five maps, all different, will be sent to anyone who sends twenty-five cents to cover postage and packing. Address Missionary Information Service, 281 Fourth Avenue, New York, N. Y.

**READ A BOOK**—*Bishop Gailor's Memories and a slim volume of extracts from Bishop Lloyd's letters are included in a half-dozen titles about which the Churchman will want to know*

THE SPIRIT OF MISSIONS has a small special bookshelf reserved exclusively for noteworthy new books and pamphlets on the life and work of the Episcopal Church. During recent months, a half-dozen titles have found their place on this shelf.

"A great teacher, a great pastor, a great Bishop, and a great friend, he was all these because first of all he was a great soul—a soul whose life was hid with Christ in God." With these words Bishop Morris ends his introduction to *Some Memories* by Thomas Frank Gailor (Kingsport, Tennessee, Southern Publishers, Inc., 1937. \$2.50). Written primarily "to leave a story for my children and grandchildren," the *Memories* contribute source material on an important chapter in American Church history—the beginning and organization of the National Council. Bishop Gailor was the Council's first president during the transition days when the constitution was being amended to provide an elective Presiding Bishop as the active executive administrative head of the Church and its world-wide task.

The second book on the shelf is a thin, board-covered volume, *The Bishop*: Extracts from the correspondence of Arthur Selden Lloyd with a Foreword by Bishop Manning (New York: Privately Printed, 1938, fifty cents). Those who called Bishop Lloyd friend, and their number is legion, will treasure this book for its recording of the things that made him beloved; those who knew him not will find in these pages a glimpse of a Christian and be strengthened by the sure knowledge that Christ lives in the world today.

Another paper covered book is *A History of St. Augustine's College, 1867-1937* by Cecil D. Halliburton and published by the college in Raleigh, North Carolina (\$1). St. Augustine's, the sin-

gle institution of college grade among the schools of the American Church Institute for Negroes, took advantage of its seventieth birthday, a few months ago, to gather together the story of its contribution to Negro education. This Mr. Halliburton, instructor in the social sciences at St. Augustine's, has done in a compact one-hundred-page book, leaning heavily at times upon contemporary sources. These, of course, lend both flavor and authority to the narrative.

*New Collects* by the Rev. John Wallace Suter, Jr. (ten cents), rector of the Church of the Epiphany, New York, and sometime Executive Secretary of the National Council's Department of Religious Education, is a distinguished collection of short prayers for a variety of occasions and purposes: before and after communion, at a meeting, for one in sickness or anxiety, loyalty, joyful, obedience, and the like.

The last title on the shelf is another pamphlet, *Liberian Tales* by Mary Wood McKenzie and Edwin Owen Kaikai Freeman (London, The Sheldon Press, 1937). A collection of twenty-two folk stories and animal fables, *Liberian Tales* is one of the Little Books for Africa sponsored by the International Committee on Christian Literature as a part of its project to provide simple reading matter for African boys and girls. Miss McKenzie is the Church's senior missionary in Liberia.

Not on the shelf, but deserving mention, are two of our contemporaries who recently have published articles on the Church's Mission: *The Historical Magazine* in its June issue has *The Beginning of the Church in Liberia* by the Rev. A. B. Parson, Assistant Secretary in the Department of Foreign Missions, and *The Holy Cross Magazine* in its July issue began a series on *The Missions of the Church* by our Associate Editor, Mr. William E. Leidt.



# Forward Movement

THE RT. REV. HENRY ST. GEORGE TUCKER, *Chairman*  
Executive Offices: 412 Sycamore St., Cincinnati, O.

"DURING THE PAST year," writes the Forward Movement Commission in Brazil, "our commission planned a forward movement that had as its object the more adequate presentation of the Gospel, more thorough teaching of the Church's principles, and the best methods of holding all members, recovering lost ones, and gaining new ones. This was done in three specific ways:

"First, by the founding of the Brotherhood of St. Andrew, so that in each parish there might be a committee ready to help the rector to conserve whatever benefits might accrue from the movement. There are now nineteen chapters.

"Secondly, by publishing in Portuguese, *Forward—day by day* in an edition of two thousand copies. The distribution of this has had fine and appreciable results.

"Thirdly, by giving information, through the diocesan paper, published twice a month, of the needs and methods of true evangelism, including programs of work and effort.

"A full day was given at the diocesan council to the discussion of the Forward Movement. The diocese was divided into four archdeaconries. Each archdeacon will, if possible, visit all parishes and missions within his district once a year and see that the program of the Forward Movement is carried out."

FROM BISHOP CARSON in Haiti comes an urgent request for Forward Movement literature in French. Bishop Carson writes:

The work is going forward steadily. My greatest need is for the printed word. If we could only have in French that which you are considering (i.e., a month's daily Bible reading with comments in Spanish) how happy I would be and how unspeakably beneficial the result. Is it too much to hope for?

THE FLYING SQUADRON of the Forward Movement Committee of the Diocese of New Jersey made more than eighty addresses in the diocese on the missionary work of the Church. Members of the squadron are ready to make addresses on any of the Church's missionary fields.

FROM THE Diocese of California comes news of a promising and worth-while two-day conference on Church unity for college students and other young people over eighteen years of age. There will be discussion about the different Churches which play a prominent part in our world today; reports on the Edinburgh Conference by Bishop Parsons and a selected group of students; discussion on the World Council of Churches, and the final meeting will be given over exclusively to Next Steps to Practical Church Unity.

The young people in the diocese are being asked to use this general topic of Church unity for at least the first part of the year in their study groups. *The Pacific Churchman*, the diocesan paper, for August gave study suggestions and bibliography for use in this connection.

In addition to the Forward Movement course on the Oxford and Edinburgh Conferences, *Getting Together* (price, fifteen cents) the following materials are recommended to young people:

*That They Go Forward* (Interpretation of the Oxford Conference, 1937) by Eric Fenn. (50 cents.)

*Edinburgh 1937* by Hugh Martin. (80 cents.)

*Ten Authorities Other Than God*. Twelve well arranged study outlines prepared for young people. (15 cents.)

All may be ordered from the Church Missions House Book Store, 281 Fourth Avenue, New York, at the prices quoted.

# The National Council

THE RT. REV. H. ST. GEORGE TUCKER, D.D., President  
THE REV. CHARLES W. SHEERIN, D.D., Second Vice-President  
LEWIS B. FRANKLIN, D.C.L., Treasurer  
THE REV. FRANKLIN J. CLARK, Secretary

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## Our Weapons . . . are Mighty Through God

THE NATIONAL COUNCIL will devote a large part of its October meeting\* to the consideration of a proper missionary budget for 1939. It will have before it estimates submitted by the Bishops of the various missionary districts. These estimates represent the amount of money which the Bishops calculate is needed to carry on the work which ought to be done. Perhaps no member of National Council will question the Bishops' opinion as to what ought to be done, but when it comes to determining the budget they will have to consider another factor; namely, how much can we expect in the way of financial income from the contributions of the Church.

This procedure in itself is perfectly reasonable and proper, but it brings us face to face with that age-long problem: in human experience our "can" never seems equal to our "ought".

One function of religion is to enable us to overcome this discrepancy. The impossible things of man are possible to God, Christ taught His disciples. St. Paul confesses his own insufficiency for meeting the responsibilities of Christian service, but immediately adds, "Our sufficiency is of God." This New Testament warning that divine tasks are always beyond our human capacity and the never failing assurance that they can be accomplished through God's help, need to be borne in mind when we face our missionary responsibility. This task involves the giving and the using of money. If this is a purely human process we can calculate with fair accuracy how much will be given and what results can be accomplished.

If however God enters into the process will not our calculation need to be revised? If the love that prompts the giving is not simply our human love but the love of Christ, the love of God, which, as St. Paul says, is shed abroad in our hearts by the Holy Ghost, would not our expectations be tremendously increased? If correspondingly the users of the money were strengthened by the power and guided by the wisdom of the Holy Spirit would not our human calculation as to how much can be accomplished by each dollar spent have to be surprisingly revised?

The giving and the using of money are in themselves human activities and will never be adequate for a divine task. What we need is to have our swords bathed in heaven, for, as St. Paul says, the weapons of our warfare are not carnal but mighty through God.

  
*Presiding Bishop*

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\*As this issue of THE SPIRIT OF MISSIONS goes to press before National Council meets, October 11-13, this message from Bishop Tucker was written in advance of the meeting. A full report of the sessions will be printed in our December issue.



# Domestic Missions

THE RT. REV. F. B. BARTLETT

## Idaho Opens Payette Lakes Conference Center

THE MISSIONARY DISTRICT of Idaho held its first educational conference, July 11-21, in its new conference center at Payette Lakes. The fine new buildings, largely made possible by a gift from the New York Woman's Auxiliary, are in the virgin forest on the narrow peninsula extending from the eastern shore of one of the lakes. Many of the buildings are constructed of logs, peeled and joined together with splines, making structures that are comfortable in any weather. The place is unexcelled for conferences, isolated as it is from any large urban center and from private and public places of recreation, and yet near enough to a good source of supplies in McCall, Idaho.

About fifty persons, most of them young people, attended the conference. The faculty was composed of the Rt. Rev. B. T. Kemerer, Bishop of Duluth; the Rev. C. A. McKay, of Nampa, Idaho; and the Rev. Vernon C. McMaster, of National Council. Bishop Kemerer conducted a course on the missionary work of the Church each morning with the whole group and a round table conference with the clergy each afternoon on evangelism. Mr. McKay told the group what happened in the Church during the Reformation period. Mr. McMaster discussed with the whole group the organization and administration of the small Church school, and with the young people the organization and administration of a young people's group. The culminating activity in the latter course was the organization of a District Young People's organization and the election of four officers and two adult advisers. One of the most impressive speakers, however, was Deaconess Lillian H. Todd, of the Indian Mission of the Good Shepherd at Fort Hall, Idaho, who told about her own work.

One of the main features of the conference was unplanned. It so happened

that the motion picture company preparing the film for *Northwest Passage* had chosen Payette Lakes for location. With Bishop Bartlett's permission, the camp site was used for several of the scenes. One whole day during the conference was spent in taking these scenes. On that day all classes were postponed and the whole group learned moving picture technique.

Another very impressive feature was the ordination of Mr. G. L. Potter to the diaconate. The whole group attended the service at the church in McCall. A few days later the young people gave the new deacon another very important job by electing him one of their advisers.

—V. C. McM.

A CONSPICUOUS achievement in the Indian field during the past two years has been the establishment in the Diocese of Duluth of the Kah-O-Sed Training School for Indian workers at Cass Lake, Minnesota (see February issue, page 77). It is the only active school at the present time where Indian young men of not more than high school education may be trained for the priesthood and where groups of native lay workers may receive special training. The hope of the Kah-O-Sed School is to do something eventually for the women and girls as well. Generous gifts from the New York Woman's Auxiliary have made possible the continuation of this school. Bishop Kemerer writes:

Since you know how vital to the future of our Indian work the Kah-O-Sed School is, you can understand how my heart is leaping in thankfulness that we shall be able to continue it another year and even enlarge its usefulness by realizing our long deferred plan of bringing in picked groups of Indian laymen for instruction in lay leadership. I feel that God is good to us, and I want to renew my expression of appreciation to you and all our friends for your fine understanding of our Indian problems and the way in which you have helped us in securing this timely help.

JOHN WILSON WOOD, D.C.L.

# Foreign Missions

## Across the Secretary's Desk

THE REV. E. R. DYER of the Church of the Holy Cross, Wusih, China, has been able to return to his station without military opposition or interference. He has been busy trying to reduce the chaos, in which he found his residence, into something like order. The home of Miss Gertrude Selzer, one of the women workers in Wusih, was found in appalling disorder. Doors were smashed into splinters and the house was thoroughly looted. Not a piece of bedding, clothing, or household goods remained. All dishes and silverware were gone. The whole house presents a picture of wanton destruction and looting.

It is possible to hold services again in the Church of the Holy Cross and they are well attended. Work also is being carried on in some of the country stations near Wusih.

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ONE SOMETIMES feels that our overseas missionaries are altogether too modest in telling about the work in which they are engaged. Much valuable information, many stirring and illuminating experiences have gone unrecorded because so many of the Church's leaders have felt that what they had done was simply part of the day's work and they were not prepared to put it into book form for the information of people at home or even for new generations of workers in the mission field. One is therefore grateful to Miss Helen Boyle, for her *The Anglican Church in Japan*. It has been published by the Christian Literature Committee of the Church in Japan, and is now obtainable in the United States from the Book Store, 281 Fourth Avenue, New York, at fifty cents a copy. I commend it to all friends of Japan and of the Sei Ko Kwai. After dealing historically with the entrance of Christianity into Japan and the development of the Sei Ko Kwai, Miss Boyle, who is principal of Aoba Jo Ga-

kuin, the training school for mission women and kindergarten teachers in Sendai, takes up topically, evangelistic, educational, medical, and social work. She has put a lot of information into less than one hundred pages. No one can read them without getting a clearer picture of the wide and deep influence of the work that the various branches of the Anglican Communion, English, American, Canadian, Australian, have been doing in these past seventy-five years.

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HERE ARE A few flashes from Changsha, one of our mission stations in Central China.

Trinity School has reopened with fifty per cent enrollment. Air raids drive people to the country.

Church congregations are very good. Many new people have come in to take the place of those who have refugeeed.

Eight military weddings in six weeks. College grade couples.

Many fine Christian people from other places who were driven from their homes are helping in Trinity Church.

Four thousand motor cars and trucks crowded into a city that usually only numbers such things by tens.

Four hundred desperately poor refugees in the school building. Only four or five in the lot are Christians. Food costs two cents U.S. a person a day.

The non-Christian salt merchants put up \$30,000 C.C. at one time to help in the refugee situation. They prefer Christian management.

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ONE OF THE most serious effects of the present conflict in China is the dislocation of large sections of the population. It is estimated that at least thirty million people have left their homes to escape bombing and other war violence. This does not mean that thirty million people are in refugee camps.



Family solidarity is one of the characteristics of Chinese social life. It is being put to an exacting test in these days and seems to be standing up under the test. The family or the clan has been ready to receive and, so far as possible, to care for refugees because of a common ancestor of perhaps a hundred or a thousand years ago. Great numbers of people have trudged hundreds of miles over mountainous roads from the heavily populated cities of eastern China, seeking and receiving asylum and emergency aid from distant relatives of the interior and far West.

Fine as is the service being rendered by some Chinese to their unfortunate distant relatives and fine as is the spirit in which that help is given, this fact of family solidarity is only a partial solution to the whole relief problem. For one thing, it helps to bring out all the more strongly, the great need of those who have not family connections to fall back upon. For most of the refugee people, the only source of effective help is the good will of Christian people of America and Europe.

AN IGOROT MEMBER of our Church in the Philippine Islands, now studying in the United States, told a group of young people the other day why the Igorots were grateful to our American missionaries in the Philippines. Here are some of the reasons:

1. The missionaries have surrendered themselves to try to teach the Igorots how to live Christian lives.
2. They have opened our eyes that we might see some of the beauty in God's creation.
3. They have made it possible for some of us Igorots to become aware of the existence of the rest of the world outside of our isolated villages.
4. They have given us whatever education we have.
5. They have freed some of our people from total ignorance and from our ancient religion of darkness and suffering, fear and despair, destruction and head-hunting.
6. They have given us new hope.

BISHOP ROBERTS of Shanghai says:

We are exceedingly gratified at the fearless way the Chinese staff has done its work during the past year. Some of the men and women have been heroes of the first order.

### With Our Missionaries

#### ALASKA

The Rev. and Mrs. T. Paul Maslin sailed September 10 from Seattle on the *Aleutian* and arrived September 12 in Ketchikan.

#### CHINA—HANKOW

Sister Anita Mary and Miss Nina Johnson arrived August 23 in Shanghai on the *Empress of Russia* after regular furlough.

The Rev. Claude L. Pickens, Jr., sailed August 31 from New York on the *Europa* and arrived September 6 in Southampton, whence on September 9 he sailed for Manila on the *Potsdam*.

#### CHINA—SHANGHAI

The Rev. Henry A. McNulty arrived August 23 in Shanghai on the *Empress of Russia*.

Mr. and Mrs. E. H. King, Jr., arrived August 30 in Shanghai on the *President Coolidge* after regular furlough.

The Rev. Cameron F. MacRae and daughter Margaret, sailed September 3 from Vancouver on the *Empress of Asia*.

The Rev. Albert E. Swift, a new appointee, arrived September 7 in Shanghai on the *Empress of Japan*.

Dr. and Mrs. A. W. Tucker and daughter Sarah, arrived September 11 in Shanghai on the *Tourcoing*, after regular furlough.

#### JAPAN—KYOTO

Miss Hallie Williams sailed September 3 from Vancouver on the *Empress of Asia* and arrived September 16 in Kobe, after regular furlough.

#### JAPAN—TOHOKU

Deaconess Anna L. Ranson sailed September 15 from Yokohama on the *Asama Maru* and arrived September 29 in San Francisco.

#### PANAMA CANAL ZONE

The Rt. Rev. and Mrs. Harry Beal sailed August 31 from New York on the *Chiriqui* and arrived in Ancon, September 7.

#### PHILIPPINE ISLANDS

The Rev. and Mrs. Leo G. McAfee and son, Robert, sailed September 3 from Vancouver on the *Empress of Asia*, and arrived September 24 in Manila, after furlough.

Miss Dorothy Sims and Church Army Sister Ada Clarke, new appointees, sailed September 3 from Vancouver on the *Empress of Asia*, and arrived September 24 in Manila.

Miss Dorothea Taverner sailed September 7 from Southampton on the *Normandie* and arrived September 12 in New York, on furlough.

#### VIRGIN ISLANDS

The Rev. James E. Blake sailed September 21 from New York on the *San Jacinto* and arrived September 28 in St. Thomas, after furlough.

# Religious Education

THE REV. D. A. MCGREGOR

## The Teacher as Pastor

WHAT KIND OF person makes the best Church school teacher? As we look back in our memories there were some teachers who exerted a marked influence on our lives while others have been forgotten. Today some teachers are centers of loyalty and interest while others have difficulty in carrying on their classes. What distinguishes the two types? How can a person become a teacher to be remembered with gratitude; how touch the lives of boys and girls so that they really grow in the Christian life?

Important emphasis is laid today on leadership training. Classes are held for teachers in subjects most needed for their effective work. These are roughly designated as content and method courses and are of great value in increasing the efficiency and improving the work of the teacher. But they can never be basic. The most comprehensive curriculum cannot make a good teacher of one who lacks the basic essentials.

The primary requirement of good Church school teaching is that the teacher should be a good pastor to the pupils. People may have a thorough pedagogical training and a wide knowledge of the subject matter of a course yet fail in dealing with the boy or girl. Those who carry into their teaching work the spirit and methods of the good pastor will always succeed. The most important factor in Church school teaching is not the knowledge which the teacher possesses but his attitude to the pupils. When one tries to describe the attitude which brings success in teaching one is describing exactly the attitude of any good pastor.

The clergy who are doing the most valuable work in the Church are not always the most learned men, nor the most saintly or devout, nor the most eloquent preachers. They are those who are winning the love and confidence of their people through intimate knowledge of and

deep interest in their lives. They are shepherds of the flock.

The good pastor recognizes that the work of shepherding and nurturing his people in the Christian life is complex, yet a unity. He enters into the experiences of his people as a trusted friend; he leads them into Christian social activities. He instructs them; he offers constant prayer for them in private and in the public services of the Church. These are not separate activities, but the expressions of one kindly and firm pastoral attitude. No excellence in one activity can make up for the absence of others because all are expressions of a real interest in his people and deep love for them.

All real success in the ministry grows from this interest. This does not mean that the minister need not be studious. He will want to study eagerly to help his people solve their problems. He will wish to understand the riches of the Christian past and present-day conditions. The good pastor is a shepherd who knows his people and knows how to help them.

The qualities that make a good pastor

### Field Secretary Appointed

*The Presiding Bishop has appointed Miss Charlotte C. Tompkins as Field Secretary of the Department. Miss Tompkins is well known to all leaders in the educational work of the Church. For the past twelve years she has been secretary of the Central New York diocesan department of religious education and before that had an extended experience in public school teaching. She has served for several years as president of the Association of Religious Education Directors of the Church. Miss Tompkins' work will be largely that of consultation with diocesan and provincial departments in working out programs of education.*



and a good teacher in a Church school are identical. In each case the fundamental requirement is an interest in and love for the persons for whom one is responsible. All other requirements are subordinate to this one. A really interested teacher will seek to learn all that he can about his subject of study and ways of teaching. But all this will be futile if there is not interest in the pupil. And this interest must extend to the whole life of the pupil. The teacher who is only interested in getting through the lesson each Sunday will never win the confidence of the pupil. A good teacher, like a good pastor, makes his pupils realize that he is deeply interested in them and in their activities during the week.

A good shepherd will learn the geography of the territory within which he and his sheep must live so that he will be able to find protection for them. He will not spend all his time with his sheep, but will study in order to be able to lead them. The good teacher will know where there are fields of interest in thought and discussion and will plan to lead his pupils into these areas. He will seek to give them the benefit of his greater experience. Sometimes the good teacher will rebuke and discipline a pupil. So must any good pastor do on occasion.

The good teacher, like the good pastor, will give needed instruction to those under his care but he will never think of himself as merely an instructor. Instruction is but one part of his many-sided task of nurturing the Christian life of his pupils. He will never feel that his work is done when he has simply given a certain

amount of instruction any more than a good pastor will feel that he has done his full task when he has preached a sermon.

One of the most important lessons which Church school teachers need to learn is that their function is pastoral rather than instructional. The weak spot in our dealing with our pupils is not that we are not teaching them enough Christian truth, but that we are not giving them the pastoral care they need. We are not helping them to find help, confidence, comfort, joy, and fellowship in the Church. They might well say with the Western farmer, "We've been preached at a lot; but we ain't never been pastored."

Our Lord never spoke of Himself as the Great Instructor but as the Good Shepherd, the Good Pastor. Boys and girls will catch more of the Christian life from having a good Christian friend than they will from the finest series of lessons.

The good work that is being done in our Church schools is being done by those men and women who act as pastors to the members of their classes. It is not possible in a parish of any size for the rector to be on terms of close and continuous intimacy with every boy and girl. Yet this pastoral care is needed in the Christian lives of these boys and girls. This is where the Church school teacher finds a great opportunity. He can become the friend, the comrade and the guide of his pupils as well as the instructor. If he can become the trusted friend, he will find that his pupils will be eager to receive from him that instruction in the Christian life which he believes will help them.

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¶ The first number of *The Educational Reporter*, a four-page printed bulletin to be issued monthly by the Department of Religious Education, appeared early in October. *The Reporter* is planned to bring to parish teachers and other group leaders news of educational activities throughout the Church, reviews of books, and suggestions for helping boys and girls, men and women to participate more fully in the life and work of the Church. The subscription price of ten cents a year should be sent to the chairman of your diocesan department of religious education, who will forward subscriptions to the national office.

# Social Service

THE REV. ALMON R. PEPPER

## The Church in Urban America

*The Church in Urban America* (six pamphlets by various authors, price 50 cents a set) offers the leaders of our churches a background of material against which the program of any parish church can be evaluated.

The six booklets, although written by different men, were planned as a unified handbook for study and as a guide to action. References for further reading and suggestions for program building are included in each booklet. The range of material is indicated by the titles and tables of contents:

I. *The City and Its People*, by the Rev. Niles Carpenter, Ph.D.

The Urban Revolution  
The Material Foundations of the City  
The Family in the City  
Spiritual Aspects of the City  
Religion in the City

II. *Religious Needs of City People*, by the Rev. Elmore McNeil McKee.

Anonymity  
The Lust for Power  
Powerlessness  
Crowds  
Rootlessness

III. *City Churches and Their Problems*, by the Rev. Harold Holt, D.D.

Types of Urban Churches  
The Changing Areas in the City  
One Parish in Transition

IV. *The Church and Its Community*, by the Rev. Joseph F. Fletcher, S.T.D.

Community and Church  
The Church, Pastoral and Prophetic  
Programs for Community Action

V. *Some Developing Programs: Case Studies* compiled by the Rev. Almon R. Pepper.

The Whole Parish Program  
City-Wide Survey and Program  
Extending the Parish Program into the Community

VI. *The Challenge of the City to the Church*, by the Rt. Rev. W. Appleton Lawrence, D.D.

What Can the Church Do?  
What Can the Parish Do?  
What Can You Yourself Do?

This material is recommended by the Departments of Field, Social Service, and Religious Education to their equivalent departments in the dioceses and parishes of the Church. It is to be used by the Woman's Auxiliary in their study and discussion groups. Parish priests and vestries will find the material of value in preparation for Every Member Canvasses and as a basis for surveying the program of their parish churches.

The booklets lend themselves readily for study group purposes. In addition to their use in this way by the Woman's Auxiliary, they should form the basis of study by parish social service committees and adult education groups. As such they can be used by men's clubs, guilds, the G.F.S., parish councils, and any other adult group in the Church.

It is hoped that study of the material will lead to parish action. In a day when so many fundamental changes are taking place in social and economic life, it is necessary to consider the background, the present status, and future program of any organization or agency. This is especially true for the parish church in the modern city. Some parish churches which have long been secure now realize that change must be made in their program if they are to exist in their present location and really answer the needs of the people in their community.

The rector may have clear ideas of what needs to be done but he must carry the congregation with him in making the necessary changes. Here in these booklets is material which will help the parish leaders to understand their problems and intelligently plan the parish program. The job is not for the parish priest alone. It calls for a united front of every parishioner and all the parish organizations. First study together, then plan and work together to meet the challenge of the city to the church.

The Department will welcome inquiries concerning this program.



# Field Department

WILLIAM LEE RICHARDS

## I Ought to Help—Joyfully

BY THE RT. REV. GEORGE CRAIG STEWART, D.D.

*This is the third in a special series of brief articles on Stewardship appearing regularly each month on this page. Next month Austin J. Lindstrom, a member of National Council, will discuss Sharing.*

WHEN WILL people learn that to be confirmed, to become a communicant, is to be committed body and soul to a responsibility, is to be solemnly pledged to a clear responsibility, is to be in the presence of God, sworn to a sacred responsibility, and that responsibility is to bring Jesus Christ through His Body, the Church, to every human need.

When a person is confirmed, the question is asked, "Do you take Jesus Christ as your Lord and Saviour?"

The answer is, "I do!"

It should be followed by another question, "Will you give Him to others as a Lord and Saviour?"

"I will!"

And "Will you gladly give of your substance both to maintain and to promote the work of the Church at home and abroad?"

"I will!"

I hope the next revision of the Prayer Book will include such pledges. And yet, the old scandal continues. Individual pledges are made for parochial support, and no pledge for the support of the missionary work. I lay it down as a postulate, that no one is soundly converted to Jesus Christ if he is not a missionary. I but follow my Master if I say that the heavy judgment of God is upon that disciple who is himself fed and does not feed a hungry one; who is himself clothed and clothes no naked; who is himself free and does nothing for the prisoner; who is able to get about and does not do anything for the pitiful sick.

When you and I see the human seepage of poverty and crime settling down into puddles of social muck, when we see lives trying to build upon ground which is

morally rotten, when we see taverns, pool halls, night clubs, gambling dens, bawdy houses, burlesque shows, even movies, perverting our youth, corrupting our children, destroying our families, when we know that demonic forces of evil are massed to destroy the City of God which every city should aim to be, then just because we are Christian, followers of the clean, strong, compassionate Christ, we want to get under the city and lift, lift, lift it up and put under it in every street the foundations of a Christian order. And if it costs to do it, costs us effort, sacrifice, money, we still want to do it.

Men and women, clergy and vestrymen, should consider the Church's Program and the Every Member Canvass not as a dreary piece of drudgery, but as a joyful privilege, a Christian privilege, a civic, a patriotic duty. I go further. That Chinese Christian had the right idea who said, "O God, change the world beginning with me!" And the way to bring responsibility home is to say, "God helping me, I shall take my income and tithe it for God!" Christ, as Dean Inge has said, did not teach that wealth was badly distributed but that it was over-valued. He called the rich man not a knave but a fool because he was not rich toward God. Think what it would mean if everyone who calls himself a Christian began by setting aside one-tenth of his gross income for God; not for himself but for God. Hundreds of communicants do that now. And they are the strong men and women of the Church, not the richest perhaps but the strongest. Why shouldn't you? If you tried it you would never stop it. Not because the United States gives you credit for it on your income tax but because you want to get your shoulder under the cross of Christ and alongside of His to lift the burden of sickness and poverty and loneliness and cynicism and despair from the hearts of men.

GRACE LINDLEY, LITT.D.

# Woman's Auxiliary

## Another U.T.O. Custodian Tells About Her Work

WHEN I CAME to California five years ago the thing that impressed me most was the Diocesan Presentation Service, which is held twice a year. It still seems so worth while and counts for much in our work. It is like a triennial service on a small scale. So few women ever have the privilege of a General Convention and this gives them a feeling of being a part of the whole Church. As one woman expressed it, "I am glad to be even a tiny part of something so wonderful." It is held in different sections so as to reach as many as possible over a period of years.

The service last fall was especially impressive. The Archdeacon celebrated, assisted by the Negro, Chinese, and Japanese priests in the diocese. It gave one a feeling that truly we are "of one blood." After the general offering was taken, the Diocesan Custodian stood at the chancel steps holding a very large Blue Box. The front seats had been reserved for the parish custodians who wore bits of blue ribbon on which U.T.O. was stamped. They went forward and placed their offerings in the Box. After lunch we saw *The Vision of Hester Brown*, which is a most impressive play. The author has left out nothing which could be used to advantage. As a result many new boxes were given out.

Another method we have found effective is a diocesan committee; one in charge of each convocation—all working together. This enables us more easily to keep in very close personal touch with our parishes. A postal was sent from

Cincinnati to each United Thank Offering treasurer. I did not realize how much such a little attention would mean until a letter was received saying, "Thank you for sending me the card from the General Convention. It was a real thrill to get the amount of the Offering first hand."

When asked how to reply to those not believing in foreign missions we ask the question, "What do you mean by that phrase?" Then we try to show that the Church has One Mission; the spread of Christ's Kingdom. We bring out the fact that women in China, Africa, and Mexico give through their Blue Boxes to the work in Nevada, South Dakota, and Alaska, thinking they are helping to support foreign missions. After all it depends where one lives. We are foreigners to our sisters in other lands.

Then again two pieces of rope have been used to illustrate the ideal toward which we are working. One piece is frayed out, showing us as we are now. Each strand represents the individual, so small it can not be seen far away and easily broken by itself. A number of these strands together are stronger and will hold a light weight, representing a parish. Several of these larger cords a diocese, and so on until we come to the piece of rope which is complete and able to carry the weight of the whole program of our women missionaries. Only as we become united and strong as this rope can we obey our Lord's command, "Go into all the world."—ALICE E. BROWN, *United Thank Offering Treasurer, Diocese of California.*



## Please Turn to Next Page

A new feature—an exchange page on methods and materials for women at work in diocese, and parish—begins its monthly appearance in this issue. If your parish or diocese has carried on some significant project or discovered some new ways of interesting women why not share the news? Contributions should be sent to your provincial representative on the W.A. Executive Board.



# Women at Work in Diocese and Parish

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## Province of New England Reports Varied Activities

THE WOMAN'S AUXILIARY of the First Province reports among its varied activities, enterprises which may be suggestive to other dioceses.

An effort at practical Christian citizenship was made last year in Maine by the Secretary for Christian Social Service. She drew up a list of all the bills of social character coming before the Maine legislature and then asked the members of the Woman's Auxiliary to study them thoroughly and to act upon them in accordance with their ideas of Christian citizenship.

In New Hampshire, one of the diocesan vice-presidents has charge of junior work among girls, coöperating with the leaders of the Girls' Friendly Society. And in Vermont, a member of the diocesan board is responsible for organizing branches of the Girls' Friendly Society and the Diocesan Altar Guild. In the same diocese, the Travel Fund, raised by all the parish branches of the Woman's Auxiliary contributing ten cents a member, is used to pay the fare of a delegate from each branch to the annual meeting in proportion to her mileage.

One hears of Church Weeks in New Hampshire, Vacation Schools in Maine, and the Church Mission of Help in Vermont, all three rural in character and all partly supported as a provincial project. To the Exeter (Maine) Vacation School, girls come from all over New England, many of them from colleges, to give their services and go away eager to put their experience to work. Such provincial projects are helpful in developing in a province a sense of unity.

In Massachusetts, in a large city parish, the problem of maintaining the interest of newly confirmed women and girls was met by the Woman's Division of the Church Service League arranging for members of the hospitality committee to

call on each personally, to invite them to special meetings, and to ask them to take part in parochial activities. In the same parish, a vestibule table has been started, with two hostesses in attendance every Sunday to give information to strangers and to distribute Forward Movement and other religious literature. In a factory town in the same diocese, a SPIRIT OF MISSIONS Bazaar was held, with a percentage of the net profits going to missions. It consisted of booths representing work done by the Episcopal Church in the various mission fields and small folders describing the work in that field were placed in each package bought, and carried home.

In Western Massachusetts, one of the vice-presidents made it her responsibility to visit all the parishes of her district and to know their officers and their problems. This is the personal touch that counts.

And in Rhode Island there is the Penny-a-Week Fund, a discretionary fund for diocesan missionaries. The diocesan secretary in charge of this project takes a diocesan missionary around to speak at parish meetings and a parish secretary collects the pennies from each member. More than five hundred dollars was raised as extra support for diocesan missions last year.

In Connecticut, there is the white envelope system to raise money for the budget of the diocesan Woman's Auxiliary. Twelve white envelopes are given to each member, one for each month, and any amount of money may be put in. They are collected four times a year and sent to the diocesan treasurer. Fifty per cent is credited back to the apportionment of each parish towards its diocesan quota for missions, and the other fifty per cent is used for the budget of the diocesan W.A. In 1937, 3,801 members contributed seven thousand dollars.—E.L.S.

# American Church Institute for Negroes

Auxiliary to National Council

THE REV. ROBERT W. PATTON, D.D.

ST. AGNES' HOSPITAL at Raleigh reports for the year past: 25,272 hospital days; 1,258 bed patients; 1,531 clinical patients; 2,904 out-patient visits, and 1,003 operations performed.

ON COMMENCEMENT night at St. Mark's School, Birmingham, Alabama, the Rev. R. Bland Mitchell,\* President of the Board of Trustees of the school, was handed \$153.83 which had been raised by the student body to remodel and equip the quarters for the new school library. Friends in the Diocese of Long Island raised about eight hundred dollars and another hundred dollars was secured in Alabama. St. Mark's School will soon have its needed library.

The Woman's Auxiliary and Church Periodical Club have been coöperating with the women of St. Mary's Church, Birmingham, to get together 1,842 needed books for the school in order that St. Mark's might obtain an accredited rating under the State Department of Education. Books which they have received which were not among those needed the women have sold at a second-hand book store and the proceeds of these sales used to buy books that were needed to meet the State's requirements for a school library. Lists of needed books have been sent to branches of the Woman's Auxiliary in Alabama and elsewhere and donations of many volumes have been made through this plan. While the women were busy founding the school library, the Laymen's League of Alabama was requested to equip the school's science laboratory and efforts to do this are now in progress.

Of the 564 confirmations in the diocese last year, one-fifth of that number were Negroes and the Church's advance among colored people in the State is continually increasing.

\*Since elected and consecrated Bishop of Arkansas.

MISS ORELIA HARRIS, R.N., who is in charge of the Florence J. Hunt Infirmary at the Fort Valley School, Georgia, states that for the past school year there were 1,808 clinical patients, 116 of whom were people living in the community and not connected with the school; there were seventy-six bed patients, sixteen of whom were community residents; thirty-four community calls were made by the nurse and several operations were performed at the infirmary. Besides superintending the hospital, Miss Harris taught classes four times each week in home hygiene and twenty of the students in these classes received Red Cross certificates. She also taught twenty-four N.Y.A. girls twice each week in a health course.

Not only are these hospitals and infirmaries ministering to the students and people living in the vicinity of our Institute schools but they are all making an effort to stamp out the social diseases by a process of education and treatment. Some of the Institute schools today will not admit a student unless he or she has passed a Wassermann test successfully. The result of these and other school regulations regarding health expresses itself in the fact that Institute schools seldom have epidemics of any sort with which to contend.

ST. AUGUSTINE'S COLLEGE, Raleigh, North Carolina, and its associated schools had a total enrollment of 301 students last year, 225 of whom were in the college proper. It is interesting to note that the University of the South, Sewanee, Tennessee, had exactly the same enrollment as St. Augustine's. It is also noteworthy that the Bishop Tuttle Memorial Training School at St. Augustine's College, which trains social and religious workers, graduated in the class of 1938 four persons who all found immediate employment.





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